Sarah Stumpton her book

THE Righteous Man's Evidence for HEAVEN. OR, A TREATISE,

Shewing how every one while he lives here, may certainly know what shall become of him after his departure out of this life.

The Fourteenth Edition.

By TIMOTHY ROGERS *Preacher of Gods Word in* Essex.

Psal. 107.43. *Who is wise, that he may observe these things? for they shall understand the loving-kindness of the Lord.*

2 Pet. 1.10. *Give all diligence to make your calling and election sure: for if ye do these things, ye shall never fall.*

London, Printed by *A. M.* for *Edward Brewster*, at the *Crane* in St. *Pauls* Church-yard 1670.

Sarah Plumpton her Book

THE Righteous Man's Evidence for HEAVEN OR, A TREATISE,

Shewing how every one while he lives here, may certainly know what shall become of him after his departure out of this life.

The Fourteenth Edition.

By TIMOTHY ROGERS
Preacher of Gods Word in Essex.

Psal. 107.43. *Who is wise, that he may observe these things? for they shall understand the loving-kindness of the Lord.*

2 Pet. 1.10. *Give all diligence to make your calling and election sure: for if ye do these things, ye shall never fall.*

London, Printed by *A. M.* for *Edward Brewster,* at the *Crane* in St. *Pauls* Church-yard 1670.

EDUCATIONAL LIBRARY
PRESENTED BY
MRS WILSON
OF TUNBRIDGE WELLS
FROM THE LIBRARY OF THE LATE
JOSHUA WILSON Esq
1876

Ann Jackson
Her Book

The Author's Apology to the *READER*.

FAR R was it from my meaning at the firſt (Chriſtian *Reader*) thus to have expoſed my ſelf to the common view of men; but rather to have hidden this my weak Conception for ever, never to have come to the birth. But when it would abide no longer to be imprisoned in the Womb, but violently break forth; I thought to deal wiſely with it, though not (as the *Egyptians*) cruelly to murther it, yet at leaſt (as *Moſes* his Parents) charitably to hide it for my own private

uſe; or at the beſt, to have put it to Nurſe in an obſcure Country village where my ſelf am Paſtour, to ſee the good uſage of it: For which end I be-truſted a Friend or two for the printing of ſome few Copies only for my ſelf: but through friendſhip I was deceived; for whereas I expected a ſmall number, like the children of *Iſrael* that went againſt *Benhadad* like two little Flocks of Kids, my Books were ſent forth in multitudes, like the *Aramites*, that filled the Countrey, 1 *King*.20.27. Only this difference, they came not forth againſt the Hoſt of *Iſrael*, the people of God (as did the *Aramites*); but rather to ſerve on their ſide. Thus being driven to a ſtrait (though that which

which is done, cannot be undon, yet) I thought it my part to do what I could, namely, to mend and enlarge that which is done; that seeing it must be common, it may not be altogether unuseful: confessing ingenuously, I had rather it should not have been common, especially considering, that there are better-bred, and nobler-born Treatises of very worthy men concerning this subject: but thus it must be now. If therefore it may but serve as an Hand-maid to theirs, so thou mayest reap some profit hereby, I have both my desire and full contentment. Farewell.

Thine in the Bond of Faith and Love,
Timothy Rogers.

COUNSEL TO THE READER.

IN ſailing thorow the Seas of this troubleſome world, towards the Heavenly Land of Canaan, *we are to paſs two dangerous Rocks; the one called* Preſumption, *the other* Deſparation: *Happy is the man that (eſcaping them both) ſhall make a ſafe arrival at the Promiſed Land. Millions of Chriſtians in profeſſion, are caſt away againſt the one, or againſt the other: for ſome, though they have no*

true grace wrought in them, think notwithſtanding that they are in no danger, but ſhall certainly be ſaved: which is as great preſumption, as if a man being ſtricken thorow the heart, ſhould think himſelf very well, and in no danger of death. Others, when they come to apprehend the heavy wrath of God, and deadly curſe of the Law due unto them by nature for ſin, in helliſh ſorrow do utterly deſpair. Some ſincere Chriſtians alſo there are, againſt whom the Tempter doth ſo far prevail, that in beholding their own unworthineſs, they are ready to faint for fear of Hell and Condemnation: which although they cannot periſh or ſuffer ſhipwrack againſt this Rock of Deſparation; *yet their poor Bark*

may

may be so battered and beaten against it, as that peradventure they may be a long while after in rigging and mending of it up again, with grief and heart-smart. That thou mayest escape these dangers, use these short Questions and Answers, as a Sea-Map or Guide unto thee, to shew thy way between both, that so thou mayest saile to Heaven in more safety, confidence, and comfort. Now to the end that the better use may be made hereof, consider (I beseech thee) of these things: First, what multitudes daily (departing this world) throng in at the infernal Gates of Hell, for want of the assurance of their salvation. Secondly, Consider that thou being by nature a condemned man, if

thy

thy Pardon be not sealed to thy Conscience, and given thee before the breath be once out of thy body; afterward, though thou wouldst or couldst give a thousand Worlds for it, it cannot be had. Consider again of the uncertainty of thy life; thou canst not tell whether thou shalt be alive to
Pro. 17. 1. *morrow, for* thou knowest not what a day may bring forth. *Consider also the certainty of thy death; dye thou must, nothing surer: for who can stand against the power thereof? and, oh how bitter is the remembrance of death to one that is not assured of his salvation! Further, consider how terrible the Judgment-day will be to all such as get not the assurance of their salvation in their life-time:*

Which

Which way will they turn themſelves then? Oh what will they do? Mountains and Hills fall upon us, and cruſh us in pieces, ſhall they cry; but it ſhall not be. Then what moſt doleful and intolerable torments ſhall they for ever endure in Hell, able to break the hardeſt heart to think on? Oh who ſhall dwell with the devouring fire? who ſhall dwell with the everlaſting burning? *Laſtly, Conſider of the moſt ineſtimable joys of Heaven, and incomparable delights, which all they ſhall have who get the aſſurance of their ſalvation in this life*; ſuch as eye hath not ſeen, ear hath not heard, nor the heart of man conceived of: *O heavenly joy! O ſweet delights! O excellent ſurmount-*

Iſa. 33. 14.

1 Cor. 2. 9

surmounting glory! O endleſs ſuperabounding pleaſures, wherewith their hearts ſhall be raviſhed, and for evermore repleniſhed! Upon theſe Conſiderations I earneſtly requeſt thee, if thou haſt any pity or commiſeration on thy poor ſoul, Make thy calling and election ſure, even while it is called to day. *How ſhall I do that, thou wilt ſay? This brief Treatiſe will ſhew thee how; yea, more than that, hereby thou mayeſt be aſſured of thy ſalvation, if thou uſe it rightly; but then thou muſt go thorow it with good adviſement: if thou touch the Honey-comb with thy lips, thou mayeſt find ſweetneſs; but if thou ſuck, much more. So read theſe things, as to learn them; ſo learn, as to know thy own*

eſtate.

ſtate thereby, ſo mayeſt thou ſuck out the whole ſweetneſs thereof: Get the true ſtamp of them in thy heart ſo thou may'ſt be ſure thou ſhalt be ſaved. Which the Lord of Heaven grant for his Mercy's ſake. Amen.

A Treatise of salvation: wherein are

Signs propounded

proving salvation,

The Mother-grace, Faith, pag. 13

sister graces,

more general.

Conversion, p. 15
Justification, p. 26
Adoption, p. 32
Sanctification, p. 38
Repentance, p. 46

more special

Knowledg, p. 58
Hope, p. 64
Love of God, p. 70
Love of the godly, p. 77
Fear of God, p. 86
Joy, p. 92
Patience. p. 99

Witnessing salvation

Gods Spirit, p 103

Gods word

Psal. 34.8. p. 113
Rev. 21. 6. p. 116
Mat. 5.3,4. p. 119
Rom. 10.13. p. 122
Rev. 3.21. p. 125
2 Tim. 2 21. p. 130

Doubts resolved concerning

Election, p. 142
Weakness in grace, p. 146
Greatness in sin, p. 153
Hypocrisie, p. 159
Perseverance, p. 168
Presuming, p. 171
Evil thoughts, p. 175
Afflictions, p. 181
Fear of death, p. 200

The Mother-grace, Faith, pag. 13

more general:
- Conversion, p. 15
- Justification, p. 26
- Adoption, p. 32
- Sanctification, p. 38
- Repentance, p. 45

Inward grace:
- Knowledg, p. 58
- Hope, p. 64
- Love of God, p. 70
- Love of the godly, p. 77
- Fear of God, p. 86
- Joy, p. 92
- Patience, p. 99

Witnessing Salvation:
- Gods Spirit, p. 103
- Gods word:
  - Psal. 34. 8. p. 113
  - Rev. 2. 16. p. 116
  - Mat. 5. 3, 4. p. 119
  - Rom. 10. 13. p. 122
  - Rev. 3. 21. p. 125
  - 2 Tim. 2. 21. p. 130

Doubts resolved concerning:
- Sin, p. 142
- Weakness in grace, p. 145
- Greatness in sin, p. 153
- Hypocrisie, p. 159
- Perseverance, p. 168
- Presuming, p. 170
- Weil thoughts, p. 175
- Ancestors, p. 181
- Fear of death, p. 200

THE Righteous Man's Evidence for HEAVEN.

Minister.

SEEING opportunity serves us thus fitly (my Christian Friend) to confer a while together; and seeing there is no conference so comfortable or profitable, as that which is about the Affairs of God's Kingdom, and our own salvation; and that the counsel of the Holy Ghost is, That *if any speak*, he should *speak as the words of God*; and that *such communication* should *proceed out of our mouths, as is good for the use of edifying*. Give me leave therefore to propound a que-

1 Pet. 4. 11.

Eph. 4. 29

a queſtion to you about the matters.

Convert. Sir, I like the motion paſſing well; and indeed there is too little of this good practiſe in theſe days. Chriſtian Communication grows too much out of uſe which ſhews the want & ſcarcity of grace: for, there is the like correſpondence betweene the heart & tongue, that is betweene the Bell & Clapper; if the Bell be ſtir'd, the Clapper cannot lye ſtill; & if the heart be mov'd with delight in ſpiritual things, the tongue cannot chuſe but talk thereof: & where the tongue yeelds no other but an earthly ſound; there you may be ſure to find no other but an earthly heart; no pure good metal, no heavenly grace to be found in that

at heart. Now therefore let
e hear the queſtion, and ac-
rding to my poor meaſure
knowledg, I will be ready
ſhape an anſwer.

Min. Ought not every one,
hiles he lives in this world,
know (as a thing certain)
hether he ſhal be ſaved, and
be tranſlated out of this
rthly tabernacle, into the
eavenly Paradiſe, whenſoe-
er he ſhall be called away
y death?

Conv. Yes undoubtedly,
hich I prove thus: *He that* Mat. 16.
elieveth (ſaith our Saviour) 16.
*ball be ſaved; but he that be-
ieveth not, ſhall be damned.*
This muſt every one know as
n undoubted truth; & withal
e is bound to know whether
e believeth, according to
hat charge of the Apoſtle,

Exa-

a queſtion to you about theſe matters.

Convert. Sir, I like the motion paſſing well; and indeed there is too little of this good practiſe in theſe dayes Chriſtian Communication grows too much out of uſe which ſhews the want & ſcarcity of grace; for, there is the like correſpondence betweene the heart & tongue, that is betweene the Bell & Clapper; if the Bell be ſtir'd, the Clapper cannot lye ſtill; & if the heart be mov'd with delight in ſpiritual things, the tongue cannot chuſe but talk thereof: & where the tongue yeelds no other but an earthly ſound; there you may be ſure to find no other but an earthly heart; no pure good metal, no heavenly grace to be found in that

heart. Now therefore let
hear the queſtion, and ac-
ding to my poor meaſure
knowledg, I will be ready
ſhape an anſwer.

Min. Ought not every one,
hiles he lives in this world,
know (as a thing certain)
hether he ſhal be ſaved, and
be tranſlated out of this
rthly tabernacle, into the
eavenly Paradiſe, whenſoe-
er he ſhall be called away
death?

Conv. Yes undoubtedly,
hich I prove thus: *He that* Mat. 16.
lieveth (ſaith our Saviour) 16.
all be ſaved; but he that be-
eveth not, ſhall be damned.
his muſt every one know as
n undoubted truth; & withal
e is bound to know whether
e believeth, according to
hat charge of the Apoſtle,

Exa-

2 Cor. 13 5. *Examine your ſelves whether you be in the faith: know you not that Chriſt is in you except you, be reprobates?* Hereupon it will follow, that every one muſt know whether he ſhall be ſaved; and therefore ſuch as put their ſouls to venture, cannot be ſaved; for as much as they take not the right courſe, appointed by God therto, namely, to prove whether they be in the faith and Chriſt in them. And further, whom the Lord intendeth to beſtow Heaven upon

2 Cor. 1. 22. he ſets his *ſeal* and mark upon them, whereby he claims them for his own: and withall beſtows love-tokens on them which are the ſaving-graces of his holy Spirit, wherein he is very chary, ſetting great ſtore by them, ſo that he will

not beſtow them on caſt-a-
ways, but only on his dearly
beloved ones: which marks
and lave-tokens, as they are
very precious, ſo as many as
receive them (though they
doubt), they need not doubt
but that they ſhall be ſaved:
for God is not *variable* in his Jam. 1. 17
love. But he that hath not
theſe ſigns in him, whereby
he may know that he ſhall be
ſaved, ſhall (if he dye in that
comfortleſs eſtate) be ſure to
have his portion with Devils
in the burning lake for ever, Rev. 21. 8.
after death.

Min. If the caſe ſtand ſo, I
think it lies every one upon,
not to dally with their own
ſouls, as men do now-a-days,
but to deal ſoundly, & conſi-
der ſincerely with themſelvs,
whether they have received

theſe

theſe golden marks and lov
tokens of God, or wheth
they ſtill retain the blac
brand of the Devil whic
they were born with, th
which ſo long as they retai
on them, the Prince of dark
neſs owns them; but if the
1 Cor. 6. 11. can get it *waſhed* out by th
blood of Chriſt, and God
marks ſet upon them, the
hath the Devil no more righ
or claim unto them; for th
Lord from that time forwar
even for ever, doth take the
for his own peculiar ones. Bu
what ſay you now of thoſe
that mourn after God in the
anguiſh of their ſouls, long
ing for the aſſurance of his fa
vour, & labouring to get th
knowledg of their ſalvation,
but yet cannot find find it
themſelves.

Con.

Con. This I say, or rather Christ himself, i *Blessed are they that* (so) *mourn, for they shall be comforted*; and though they now sorrow, yet their k *sorrow shall be turned into joy*: nay, great cause of rejoycing have they, that they can thus mourn: neither is it possible for such to be without some sure signs whereby they may know that they shall be saved; for even this their practise (they being thus l *sick of love*) longing and labouring after Christ, is a sure sign to them, though they should have no other: but indeed this cannot go alone.

i Mat. 5.4

k Joh. 16. 20.

l Cant. 2. 5.

Min. How comes it then to pass, that they take no notice hereof in themselves, but rather fear that they

shall not be saved?

Conv. Because they a
either new-born Babes
Christ, and therefore bein
as Infants, though they
alive, yet have not as yet u
derstanding to know th
they are alive; which no
withstanding others of ripe
age discern in them, an
they also by experience an
growth in grace shall afte
wards perceive in them
selves: or else they are d
stempered with some stron
fit of temptation, whereb
they are so astonished an
benummed, that they ha
m Ps. 77. 7, 8. not m a feeling of that whi
otherwise they might pe
ceive in their souls: like
one half-frozen, and almo
stiff with cold, feels
warmth at all in himself, a

yet there is ſome in him, for elſe there could be no life or breath remaining in him. Or laſtly, ſuch they are as have taken a ſurfeit of ſin, whereby they have been overcome; thus while they are ſoul-ſick, their ſpiritual ſenſes are corrupted, ſo as they cannot now [n] ſee the lightſome countenance of Gods favour ſhining on them ſo clearly, nor [o] hear the Lord ſpeaking unto them, nor taſte how good the Lord is to their ſouls in ſpecial, nor reliſh Religious Exerciſes ſo ſavourly, nor feel heavenly comforts ſo ſenſibly, as otherwiſe they might. And yet this ſurfeit they ſhall outgrow in time, by uſing themſelves to a good diet of Chriſtian practiſe, and by the help

n Pſal. 88. 14.

o Pſal. 51. 8, 12.

help of the Phyſick of Gods Word rightly applied, which holpe the Prophet *David* in the like caſe, being diſtempered, *Pſalm* 37. 17. neither is it marvel though ſuch do judg amiſs of themſelves, for the preſent, ſeeing we know that ſick folks are not competent or meet judges of themſelves: for they ſometimes feel nothing but pain or ſickneſs, whereas others know, that there is in them more health than ſickneſs, or at leaſt ſome health.

Min. Now then to come to your ſelf (for it is the part of every wiſe man, to be acquainted with his own eſtate). Let me a little examine your Evidences: have you ſome good aſſurance that you ſhall be ſaved?

Conv. Yes,

Conv. Yes, I praiſe God, elſe how could I have any comfort? Elſe my very meat ſhould be turned into gall, and tears ſhould be my drink; well might my eyes refuſe all reſt, and my ſoul all comfort, knowing none other, but that I ſhould p *go to the King of fear, into a Land dark as darkneſs it ſelf*: And ſure I am, the q whole World with the r beſt of all earthly things, cannot afford true, ſound, and ſubſtantial comfort, to the quieting of the conſcience, and rejoycing of the heart.

p Job 8. 14. Job 10.21
q Mar. 8. 36.
r Eccleſ. 2. 11.

Min. How do you know that you ſhall be ſaved?

Con. Firſt, by that Mother-grace, from whence all other Saving-graces flow, namely, true juſtifying faith;

a Spark of this pious Faith I find is kindled in me, where-upon this I build; God hath promiſed, that *he which beleeveth ſhall be ſaved*: Now then ſeeing I beleeve (that is, am truly perſwaded that Chriſt is my Saviour, that he died for my Sins, and fulfilled the Law, to procure me perfect Righteouſneſs) therefore I know I ſhall be ſaved.

The first ſign of Salvation taken out of Joh. 3. 36.

Min. It is nothing to ſay you believe, but let me hear if you can prove it: how know you that yours is true Faith, and not meer Mock-faith which is ſo rife in the World?

Con. Becauſe it hath been rightly bred and begotten in me, and that by the ſpiritual Seed of Gods Word, accor-

according to that saying of the Apostle; *Faith comes by hearing, and hearing by the word of God*: Thus then I came by Faith; first, by hearing the doctrine of the Law preached, I saw my self to be in a damnable condition by nature, a wretched sinner, yea wholly sinful, and therefore accursed, by the just sentence of Gods most Righteous Law, deserving nothing but the horrible wrath of God, and lying open to the vengeance of eternal fire; so that there was nothing between me and Hell, but only a poor, simple, crasie, tottering life, which I knew not how soon or suddenly it might be surprised by death; the consideration whereof, wrought in me ter-

Rom. 10. 17.

ror of conſcience, dread of Hell and Condemnation, deſpairing of any hope or help in my ſelf.

Min. And what then? did you reſt quiet in the ſight of this your woful miſery?

Con. Oh it was not poſſible my poor diſtreſſed ſoul ſhould find any reſt in this eſtate; nay, if I had heard no better tidings, I ſhould have been ſwallowed up of deſpair: but then in the next place I came * to underſtand that God hath anointed and ſent his own Son to † *preach good tidings unto the poor, recovering of ſight to the blind, to bind up the broken-hearted, and ſet at liberty ſuch as are bruiſed*: more plainly, I learned by the Doctrine of the Goſpel, that God of his rich mercy

* This is the Cape of Good-hope, in ſailing to heaven.

† Iſa. 61. Luk. 4. 18

mercy hath given his Son, Christ Jesus, very God and Man, to be a Saviour unto sinful Men, even to as many as beleeve in him, and hath [n] not excluded me out of the number of those that shall be saved by him, but hath offered him unto me amongst others *which are weary and heavy laden with their sins*, saying, * *Come unto me all*, (even all such) and hath also [x] commanded, ye even [y] intreated me, to beleeve in him: Thus my Heart was drawn and won, to take him and apply him a Saviour to my own soul, thinking my self bound in conscience to yeeld obedience to the holy Commandment, and gracious Invitation of Almighty God: and

[n] Joh. 3. 16.
* Mat. 11. 18.
[x] 1 Joh. 3. 23.
[y] 2 Cor. 5 20.

what a Beaſt were I, if I ſhould not accept of ſo free a proffer of his Son, as he hath made unto me?

Miniſt. Thus you have ſhewed me well how you came by faith, and I ſee you have come honeſtly by it: whereby it appears that it
Gen. 27. 10. is not like *Jacobs* Veniſon too quickly found to be of the right kind; nor like *Jonahs*
Jon. 4. 7. Gourd, too ſuddenly ſprung to continue long: but like
z 2 Sam. 23. 15, 19. the [z] water of *Bethlehem*, much longed for, and hardly obtained; now ſhew me further how you uſe it: ſince you got it, what Fruits doth it bring forth, whereby you may know more eaſily whe-
a 1 Tim. 1. 5. ther it be true, and [a] *Faith unfeigned?*

Con. As fire may be diſcerned

cerned by heat, and life by motion, ſo may my faith by the fruits thereof: For firſt, it enableth me to [b] *quench the fiery darts of that evil one*, to reſiſt (not without ſome comfortable victories) the ſuggeſtions of Satan wherewith he buffets me; and more particularly, that ſame temptation of Doubting whether the promiſes of God belong to me or no: for that I am not overcome of this doubting, and ſunk under it, but ſtruggle and wreſtle with it and with Unbelief, that is, by the power of Faith. Secondly, it makes me earneſtly deſire to be more and more reconciled to God, that is, more fully aſſured of his favour, that I am at peace with Him, and he well pleaſed wit h

Six notes of true Faith.

[b] Eph. 6. 16.

with me; to whom by nature I was an utter enemy: it
c Pſ.106.4 makes me cry, c *remember me, O Lord, with the favour*
d Pſ.84.5 *of thy people*: d *releaſe thy anger towards me: turn thy face*
e Pſal.31. 16. *unto me*: e *cauſe thy face to ſhine upon thy ſervant, and ſave me through thy mercy.* Thirdly, my faith makes me labour to pleaſe God, though it be with diſpleaſing my ſelf, and to do the will of God, yea even in thoſe things which croſs my own will,
f Gen. 22. 10. as it cauſed *Abraham* to f offer his dearly beloved *Iſaac*, though otherwiſe it would have gone full ſore againſt his heart; and hereby *Enoch was* g *reported of, that*
g Heb. 11. 5. *he had pleaſed God.* Fourthly, by it my heart is in ſome meaſure purified from noy-

ſome

some lusts and affections; as secret pride, self-love, hypocrisie, carnal confidence, wrath, malice, and the like, in that they are distastful, yea loathsome to me, so that *the spirit* within me *fighteth against the flesh*, that is grace resisteth and subdueth corruption. Fifthly, it makes me long after Christ, to tast more fully of his sweetness, and to be [h] kissed *with the kisses of his mouth*; that is, to have a greater measure of heavenly graces, and greater and more lively tokens of his love communicated to me, whom & whose love I do prefer above the whole world, even in my heart. Lastly, my faith brings forth in me the sweet fruit of heavenly and spiritual joy: for, [i] *beleeving in*

h Can. 1. 2.

i 1 Pet. 1. 8.

in him whom we have not se
(that is, Christ the Lord
we rejoyce with joy unspeakab
and full of glory; which
k Phil. 1. 25. therefore called the joy k
faith, because it proceed
from thence: Thus my fait
l Gal. 5 6. is l a working-faith, and b
these fruits and the like,
know it is not a vain fancy
and ungrounded imaginati
on, but a sound and well-
grounded perswasion, where
by I am ingraffed into Christ:
* *Extra nos ire, & in Christum transire.* for to beleeve, is * to go out
of our selves, and to go in-
to Christ.

Min. If these things be so, I am not able to object any thing against your faith, nay, all the Devils in Hell shall never be able to overthrow it. But by what other sign do you know that you shall be saved? *Conv.*

Conv. Well may my conversion plead seniority for the second place, it being of the same age with faith: for there is no sooner true Faith wrought in the heart, but instantly there is a new Convert made, & a sinner *become the son of Abraham*; and well may there then be *joy in Heaven for a sinner that is converted.* So then there is an effectual calling and conversion wrought in me; for the Lord of his unspeakable goodness hath *delivered me out of the power of darkness, and translated me into the Kingdom of his dear Son*; that is, he hath brought me out of the miserable estate of our nature wherein I was born, into the happy estate of grace, wherein I now stand:

Luk. 15. 7.

Col. 1. 13

ſtand: this calling is a ſure

The ſecond ſign of Salvation taken out of Rom. 8. 30.

ſign that one is ordained to everlaſting life; for, *whom the Lord hath called, thoſe he hath glorified*: therefore here by I am comfortably aſſured of my Salvation.

Min. Our Saviour tells us that there are *many called but few choſen*: how then can this be a ſign unto you?

Mat. 22. 14.

Con. There is a two-fold calling of a Chriſtian: an outward, and an inward; the Lord calls outwardly all thoſe to whom the Goſpel is preached; for ſuch he requires to come to him by beleeving and repenting, that they might be ſaved: but many ſuch refuſe thus to come unto him, and therefore are not effectually called: like as if you ſhould call a man

A two-fold calling of a Chriſtian.

that

hat is in a dead ſleep, who hears you not, and therefore lies ſnorting ſtill; it may be truly ſaid, he was not called up, becauſe he did not awaken and come unto you: ſo the outward calling by the voice of the Goſpel alone, is not ſufficient to Salvation, therefore the Lord calls his elect inwardly alſo by his ſpirit, and this is that whereof I ſpeak.

Min. But how know you that you are thus inwardly and effectually called and converted?

Con. 1. By the ecchoing back, and ſecret anſwering of my heart unto the voice and call of God: for the Lord ſaith [n] *Seek* thou *my face*; my heart anſwereth, *thy face, O Lord, will I ſeek:*

Two notes of effectual calling.

n Pſal. 27. 8.

o Mat 11. 28. *ſeek:* o *Come unto me* (ſaith he) *all ye that are weary and heavy laden, and I will eaſe you*: and, p *If any man thirſt let him come unto me and drink*; my heart anſwereth O Lord, it is the deſire of my ſoul to come unto thee, (or that I could come, O how ſhall I come, help me that I may come, *draw me and I will run after thee*; ſeeing my heart doth thus inwardly anſwer his call, it is a certain ſign that I hear him call which I could not, unleſs he did call inwardly and effectually.

p Joh. 7. 37.

Cant. 1. 4.

Secondly, the Lord hath wrought in me a wonderful and ſupernatural change, ſo that I am contrary to that I was by nature (* as touching the quality and diſpoſition of

Non nova ſubſtantia creatura, ſed labefacta reparatur.

f my ſoul) now loving that ood which then I hated, nd hating now that evil which before I loved; there- ore I am a new creature, and ive a ſpiritual life, yea Chriſt iveth in me: for by the pow- r of the Spirit flowing into me from Chriſt my head, I ive unto God, not unto my elf; and I would not be a- gain in the condition where- n I was before, for all the worlds good, but tremble to think upon it, accounting it as the Suburbs and mouth of Hell.

Min. I do verily beleeve you: for they which have thus ſeen and taſted of Hell in their conſciences, will take heed how they come near it again ſo long as they live: herein is that verified,

The

The burnt child dreads the fire. But name unto me the third ſign of your Salvation.

Con. Methinks I ſee Juſtification offering it ſelf, and coming forth hand in hand with Converſion, as being the Daughters of one Mother Faith, and two Siſters born at one birth, hand-faſted by the Holy Ghoſt, *Rom.* 8. 30. never to be ſevered: ſo that I am juſtified, that is, I am accepted of God perfectly righteous through Chriſt; this ſign never fails; for *whom God juſtified, them he alſo glorified.*

The third ſign of Salvation taken out of Rom. 8. 30.

Min. How can you prove that you are thus juſtified?

Conv. 1. Becauſe it is the daughter of that noble Parent,

ads tent, Faith; which faith be-
o meng in me, I am thereby on-
alvay juſtified, * and not by
works, (unleſs it be to de-
e Juſtare me juſt before men)
f, a or I cannot be ſo Popiſhly
ha ond as to think that men
bei uſt lick themſelves whole
loth with their own Righteouſ-
bo eſs.

ed b 2. Whereas Juſtification
3. 3 conſiſts in two things; the
the emiſſion of our ſins for
I a Chriſts Paſſion ſake, and the
ect mputation of his perfect
riſ ighteouſneſs to us, I have
ho ome proof of both: for firſt
al know that God doth par-
don and forgive me all my
ove ins, for I do heartily confeſs
tifi them to him, with a deteſta-
tion of them: and *if we con-*
the *feſs our ſins, he is faithful,*
Pa *and juſt to forgive us our*
nt, *ſins,*

*Juſtification is the Daughter of the true Mother Faith, not of Works, the falſe Mother; for ſhe ſaith, let it be divided between Chriſt and our ſelves.

q 1 Joh. 1. 9. *ſins*, as q ſaith the Apoſ
Secondly, I know that G
doth reckon Chriſts righ
ouſneſs unto me, as veril
if I had perſonally perfo
ed it my ſelf: this I know
my peace of conſcience;
r Rom. 5. 1. they which are thus r *juſti*
by faith, have peace towa
God, and they only: thus
ſ Rev. 7. 14. I one of thoſe ſ *that h*
waſhed their long robes,
made them white in the bl
of the Lamb.

Min. Indeed if the co
ſcience be truly pacified,
is evident that you are p
taker of Chriſts perfect rig
teouſneſs: for what elſe
give the Conſcience t
peace, and not the drunk
peace of hypocrites?

Conv. 1. Becauſe it h
followed grievous trou

A poand unquietneſs in my con-
hat Cſcience, as a calm follows af-
rigter a ſtorm: for ſuch as ne-
verilver were afflicted in mind,
erfoand diſtreſſed in conſcience,
nownever had true peace. 2. My
ce; peace of conſcience makes
*juſti*me careful to keep a good
*owa*conſcience (as it made the
thus Apoſtle) [t] *deſiring to live ho-*
at heneſtly, and to have [u] *my con-*
s, verſation in godly pureneſs.
*e bl*3. This true peace makes my
conſcience not afraid to view
e coit ſelf: whereas the evil con-
ied, ſcience is like the Elephant,
e pwhich being guilty of his
t rigdeformity, cannot abide to
lſe clook on his own face in the
trwater, but ſeeks muddy chan-
anknels, and foul puddles.

Min. Let me hear you
hname ſome other ſign
oubfrom whence you gather
aſſu-

t Heb. 13. 18.
u 2 Cor. 1. 12.

3. Notes of true peace of conſcience.

assurance of your Salva-
on.

Con: Mine Adoption i-
ſign thereof: for where-
was by nature a baſe born
Satan, and no child ſo li-
his father as I was like hi-
the Lord of his free gra-
and favour hath adopted
his child, to train me up u-
to eternal life, that I may i-
herit with his own Son Jeſu-
by means whereof I ha-
*1 Cor. 3. 22, 23. right alſo * to the creatu-
here in this world, as bei-
my fathers goods; and in t-
x Rom. 8. 28. miſeries of this life x becom-
mercies to me, and the gl-
y Heb. 1. 14. rious y Angels, become a-
tenders on me: O high f-
vours, O rich mercy, O i-
eſtimable dignity, to be t-
child of God! Thus I tru-
I am one of the number
God

Children. Now none of them can possibly be deprived of an everlasting inheritance; *for if we be children, then are we also heirs of God, and joynt heirs with Christ.* Seeing then I am one of them; I know I shall inherit together with them, yea with Christ.

The fourth sign of salvation taken out of Rom. 8. 17.

Min. It is a common thing with men, yea with lewd and graceless persons, to say they are the children of God, as the wicked Jews said to our Saviour; but he tells them, they are of their father the Devil: how know you then that you are a true child of God?

z Joh. 8. 41. 44.

Conv. 1. Because I am regenerate, that is, born again; a *not of blood*, as by a second natural generation, nor

Five notes of a true child of God.

a Joh. 3. 13.

nor of the will of the flesh, as b
any natural ſtrength or ac
on; *nor of the will of ma*
as by any mans endeavour
operation, *but of God*; *bo*
b Joh. 3. 5. *of the ſpirit* [b], as wat
through ſpiritual waſhin
c Tit 3. 5. [c] and ablution, being *bego*
1 Pet. 1. 23. *ten by the incorruptible ſeed*
his Word. They which a
thus begotten and born
God, muſt needs be his chi
dren: and that I am th
born of the Spirit, and
become a new creature,
have ſhewed before, in th
I am converted. Secondl
look what natural affectio
are in a child towards his f
ther, ſuch ſpiritual affectio
are in me towards God:
he frown, I mourn;
he threaten, I tremble;
he ſmite, I ſtoop; if he ſmil

I a

I am right glad; if he ſpeak comfortably, I rejoyce heartily; I delight in nothing ſo much as the favour of God, fear nothing ſo much as the loſs of it: having found it, Oh how fain would I keep it: having loſt it, I cannot be at quiet till I recover it: I can be content to want all things ſo I have it, and can find contentment in nothing if I want it; my Heavenly Fathers favour is more to me than all the world. Thirdly, I know my adoption, by the ſpirit of Adoption which is within me, and caſts out of me dayly more and more the d ſpirit of Bondage, a terrifying and tormenting conſcience: and it makes me with ſome comfortable confidence, and a true heart unfainedly

d Rom. 8. 15.

fainedly to call upon God and to call him my Father without either flattery or dissembling. Fourthly, e *As*

e Rom. 8. 14. *many as are led by the Spirit of God, they are the Sons of God*: by his holy Spirit am led, and willingly do I submit my self, and unfainedly desire to be wholly governed thereby: I desire not to follow the blind guide, carnal reason, nor the deceitful guide, my own corrupt heart, but *I set the Lord always before me*, as a guide to direct me in all things, by that rule whereby *he leads into all truth*, even his holy word: it is my delight, to say with the Prophet *David*, f *Lead me in thy truth, O Lord, and teach me, for thou art the God of my salvation.* Fifthly, where

Psal. 16. 8.

Joh. 16. 13.

f Psal. 25. 5.

whereas all the children of God do reſemble him their Father (for howſoever a man may have a child nothing like him, yet God hath never a child but is in ſome meaſure like him), hereby I alſo know that I am his child, becauſe I do in ſome ſort reſemble him my heavenly Father. As he is [g] holy [h] merciful, good, [i] perfect; ſo do I endeavour to conform unto him, having his bleſſed Image imprinted in me, and being renewed unto that [k] likeneſs, wherein the Lord created man in the beginning; abhorring to be of the number of them, who though they profeſs themſelves to be Gods children, yet are as *Nabal*, ſo prophane and wicked, *that a man can-*

g 1 Pet. 1. 15.
h Luk. 6. 36.
i Mat. 5. 48.
k Gen. 1. 26.

1 Sam. 2. 17. *not ſpeak unto them*; and ſur
ly, blaſphemy it were t
think that there is any like
neſs between God and then
he ſuch a pure Spirit, an
they ſuch impure ſwine.

Min. Proceed unto ſom
other ſign of your Salvat
on.

Con. The Lord will be
ſtow an everlaſting *inher*
tance upon all them that a
ſanctified; ſuch a one am I
the Lord hath ſanctified m
by his holy Spirit, that i
hath made me holy, where
as I was before moſt vile
filthy, and unclean, wholly
ſinful: Neither yet am I now
quite and clean freed from
all ſin, or perfectly holy; fo
alas, 1 *I ſee another law in my*
members rebelling againſt th
Rom. 7. 23. *law of my mind, and bring*
in

The fifth ſign of ſalvation taken out of Act. 20. 32

ing me into captivity of the law of sin: but I am freed from the bondage and dominion of sin. And look as in the twilight or day-break, some little glimmering light there is over-spreading the the sky, yet mixed with much darkness: even so there is in me the admixture of sin, and much corruption accompanying the light of sanctifying grace, in every part of me; yet this is my comfort, *that the day-star is risen and the morning light now shineth in me*; and as for high-noon, perfection of holiness, I wait for it, and look to enjoy it in the highest heaven: for the [m] *path of the just is as the shining light, that shineth more and more unto the perfect day.*

2 Pet. 1. 19.

m Prov. 4 18.

Min. There are not a few who though they can talk of sanctification, are notwithstanding very prophane, yea leprous persons, having the unclean issues of sin, like Plague-sores running on them, going up and down with the Lepers cry in their mouth, n *unclean, unclean*; therefore how know you that you are truly sanctified?

n Lev. 13. 45.

Proof of sanctication, by the parts thereof.

Con. If I could not shew a difference between my self and such unclean beasts, I should be sorry: thus then I prove the truth of my sanctification: whereas it consists in two things, namely, Mortification and Quickning, I have some proof of both; for the first, o *I mortifie the deeds of the flesh by the Spirit*: where-

o Rom. 8 13

wherein I imitate the skilful Chyrurgion, who being to cut off ſome incurable member, firſt mortifieth it, that ſo it being made inſenſible, may be cut off more eaſily, and with leſs pain to the Patient. And this courſe I take in mortifying my Sins, I labour by ſearching to find them out: Secondly, to find my ſelf weary of them, and willing to be rid of them, conſidering what infinite hurt they do me. Thirdly, I fetch power from the death of Chriſt, beleeving that he died to p kill Sin in all that are his, and therefore that it is impoſſible for them to live unto Sin, or Sin to rule in them. 4. * I apply this power of Chriſts Death, as a ſtrong

Mortification.

Lam. 3. 40
Pſal. 38. 4 5, 6.

p 1 Joh. 3 58.

* The Death of,

* The death of Christ as a salve applied to the sore by faith, leaveth a print like it self in the Soul, a spiritual death, or dying unto Sin.

Corrasive, to this proud Flesh of mine, to the wounding and killing of the Sin that is in me; and thus I apply it; 1. Seeing that my sins put Christ to death, I am resolved, as the avenger of blood, to follow the law upon them, to get a *scriptum est* a Writ for them, to do by them, as they did by him, even to pursue them unto Death, which put my elder Brother and Saviour unto death. Secondly, seeing I beleeve that Christ died for me, to kill Sin in me, I see I neither must nor can q suffer Sin to live and reign in me; for that were to make the death of Christ of none effect unto me: Thus then, though Sin be in me, yet it hath received the deadly wound,

q Rom. 6. 2, 6.

wound, by the Death of Christ, never after to recover again, but lyes as r *Saul* thrust thorow with his Spear; though life be still abiding in it, it is gasping and strugling, languishing and dying, and shall at last be utterly extinct in death. f I thank God therefore through Jesus Christ our Lord.

r 2 Sam. 1 6, 9.

f Rom. 7. 25.

Min. You have spoken to some good purpose of Mortification: but what say you now of Quickning, which is the second part of Sanctification?

Conv. They which have the one, cannot want the other; therefore I find also a Quickning power of Grace in me, whereby I rise up out of the Grave of Sin, and live unto Righteousness, and that after

Quickning.

after this manner; 1. I la-
bour by inquiring to find out
that Righteousness which
God requireth of me. 2. I
strive for a willingness of
Mind and Heart, to set there-
upon, with all delight, which
that I may do. 3. I fetch
power from Christs Resur-
rection, considering and be-
leeving, that he revived and
rose again for this very end,
namely, to procure, and give
to all that are his, strength
t Rom. 6. 4. and power, to t live unto
Righteousness; and therefore
that it is as impossible for
any such to want this power,
as for Christ to dye in vain.
4. I apply this power to my-
self, whereby the breath of
spiritual life comes into my
Soul, and that after this man-
ner: * Seeing I beleeve that
Christ,

Christ rose for me, as verily as he is my Saviour, so verily must I, and shall I, shew forth this spiritual power in the practice of Piety, and Righteous Living: Thus then there is a spiritual Passion and Resurrection in me (as there is in every true Beleever) answerable to the Passion and Resurrection of Christ; as he died for Sin, and rose again for Righteousness, so I dye to Sin, and rise again to Righteousness, in all the Powers of my Soul, and Parts of my body, these being made the [u] *instruments* of those, *in righteousness unto God.* And this briefly is that Sanctification which I find in me.

* To believe that Christ rose for me, is to apply his resurrection, as a soveraign plaister to my heart, which is of such a vertue, that it must needs work in me his spiritual resurrection.

[u] Rom. 6. 13.

Min. And surely this is that, which whosoever find in them, they are no less than

than canonized in the Court of Heaven for Saints, and irrevocably regiſtred in God's Calendar of Saints. But what will you name in the next place, for a ſign of your Salvation?

Con. Repentance, which howſoever it doth not * really differ from Sanctification, yet in ſome reſpect (as a ſome have well obſerved) it doth, as being ſubordinate thereto, and proceeding therefrom, as the fruit thereof; for where the Lord infuſeth Sanctifying-Grace into the Underſtanding, Will, and Affections of the Convert, then according unto this Grace received, he worketh in turning to the Lord: thongh repentance be diſcerned before either Faith,

* *Non re ſed rationi Polanus.*

a *Perkins.*

or

or Sanctification; yet that hinders not, but that they are before it in * order of nature; like as in the morning, the Light and the Sunbeams are seen before the Body of the Sun, and yet in order of nature it is before them, and they proceed from it. But to come nearer the matter: I repent me of my Sins; for I turn from all Sin to God, in Heart and Desire, and labour to express the same by a careful framing of my Life in Obedience to God, eschewing evil, and doing good, having respect unto all Gods Commandments. Now God hath promised, that he which thus *turneth from all his sins, shall surely live* for ever, *and shall not dye* eternally; therefore here-

* *Ordine naturæ.*

The sixth sign of Salvation, taken out of Ezek. 18. 21.

hereby I know I ſhall be ſaved: for this is a Salve for all Sores, and a preſent remedy to cure all Spiritual Diſeaſes of the Soul.

Min. All the doubt will be, whether you do truly repent; how can you make that appear?

Con. Thus: Firſt, becauſe I grieve in my Heart for my Sins, chiefly, in regard that thereby I offend my good * God, who always hath been, and is abundantly gracious unto me: this pierceth my Soul, that I ſhould be ſo undutiful toward him. Secondly I [a] hate, loath, and deteſt in ſome meaſure, all ſin in my heart, bearing my ſelf toward it as an enemy; and when I have been overcome by the deceit thereof, I love it

Five notes of true repentance.

*Pſal. 51. 4.

[a] Pſal. 119 104.

it not the better, but hate it much the more afterward, when I have recovered my ſelf again. I deal with my Sin, as *Ammon* dealt with his Siſter *Thamar*, who when he had ſatisfied his wicked luſt, did hate her more than ever he had loved her before, and thruſt her out of his company and preſence, as not abiding the ſight of her. Thirdly, [y] I reſolve in truth, with a conſtant purpoſe, and ſetled determination, not to do any thing that I know to be Sin, and ſo diſpleaſing to the Lord; the Lord he knows, that I do not purpoſe to maintain my ſelf in any known Sin whatſoever. Fourthly, I ſtrive and [z] endeavour in the whole courſe of my life, to forſake every known

[y] Pſal. 119 57.

[z] Pſal. 119 101.

known Sin, and to come
the ſight of unknown Si
which as yet I have not
ken notice of, that I m
forſake them alſo. I do
heartily deſire to forgo
Sins, as to have them fo
given; to part with the
as to have them pardoned
whereas the man unreg
nerate, will at no hand pa
with his Sin: [a] *for it*
ſweet in his mouth, he hides
under his tongue, he ſpare
and forſakes it not, but kee
it ſtill within his mouth, (a
Zophar ſpeaks) he will a
ſoon part with a Limb, na
his Life, as with his ſweet
Sin: But for my part, I de-
ſire that the blood of Chriſt
may as well waſh away the
filthineſs of my Sin, as the
guiltineſs thereof. Fifthly, I
bring

a Job 20. 12, 13.

bring forth the right and kindly fruit of true repentance, namely, New Obedience, which cannot possibly grow out of any other Root than this: thus it is my continual care to [b] walk in all the Commandments and Ordinances of the Lord without Reproof. [b] Luk. 1. 6

Min. But is not all this that you do, for fear of Hell, and Condemnation, only?

Con. No surely, but partly for love I bear to God; and partly for hatred I bear to Sin: for though I knew there were no day of Judgment, when men shall give account of all their doings, and receive a full Reward according thereunto; or though I could be assured that there were no Hell to take

take vengeance on wicked doers, yet would I never commit those foul and filthy Sins which I see some commit continually to my grief, though they are well pleasing to sinful corrupt nature and so were to me, whiles I was carnal, now I do abhor them.

Min. It seems you make true grief for Sin, a sign of true repentance: shew me then how godly sorrow, which is only in the Faithful, may be known from *Worldly sorrow*, which *causeth death*, and was in *Cain*, *Saul*, *Ahab*, *Herod*, *Judas*, and may be in any reprobate.

Difference between worldly and godly sorrow.

Con. He that hath Godly Sorrow is at least perswaded, that his Sins are pardonable, not that they are

greater

greater than may be forgi-
ven, as *Cain* said; but that they may be pardoned by the infinitely far-surpassing mercy of God. 2. He loves the Preacher, and other well-disposed Persons, that tell him of his faults, and shew him his sins; though happily reproving him sharply for them: and he reverenceth and regardeth Gods Word the more, that he sees his sin discovered, and condemned thereby: the contrary was in *Ahab*, d who hated the Prophet because he dealt plainly with him; and *Herod*, e who deprived *John the Baptist* both of Liberty and Life, because he touched his Copy-hold, in reproving his incestuous Life. 3. God-

c Gen. 4 13.

d 1 Kings 22. 8.

e Mat. 14. 3, 4.

ly

lySorrow drives a man nea to God by Prayer, and mak him ſeek to the Miniſter, a to the Godly-wiſe for cou ſel; to the Word, and Sp ritual Means, for Comfor but the Sorrow of the Wor drives a man further fro God and the Means; as i *Saul*, who went to a Witch and *Judas* who hanged him ſelf, both of them haſtin to get as far from God, a the moſt remote place in al the World, even Hell it ſel could make them. Fourthly The Sorrow of him that i truly penitent, is moſt occu pied about the [a] evil of ſin the Sorrow of others, moſ about the evil [b] of puniſh ment, all their care an thoughts are taken up there with: and were it not fo that

a Malum culpæ.
b Malum pœnæ.

hat, the evil of their ſin hould not trouble their minds, or diſquiet them one hit.

Min. You named New Obedience, for a note of true repentance, and that not amiſs, if it be true, unfeigned, and of the right kind. But how prove you this?

Five notes of true obedience. Pſal. 119. 6.

Con. Firſt, becauſe it is Obedience of the whole man, inward, as well as outward: for a true Obedienciary unto God, muſt be both ſound in Heart, and ſtraight in Life, all over Obedient, though he be not perfect. Secondly, it is Obedience yeelded to the whole Law of God, to Precept as well as Promiſe, and to one Precept as well as to an other: whereas they which are falſe-hearted in Obedience,

bedience, are alſo lame then
in, and will be diſpenſed
withal in ſome things; the
can be content that ſome
their Sins ſhould dye, wit
f 1 Sam. 15 9. the lean cattel ſlain by f *Sau*
but they have ſome one o
two, or more fat ſins, whic
they will needs have ſpared
I praiſe God (in humility
ſpeak it) I have no ſuch re-
ſervation in my Obedience;
but that my Maſter-ſins, and
Darling-ſins, ſhould be put
to the Sword, as well as o-
thers of inferiour Rank.
Thirdly, it is performed in
the whole courſe of my life;
it doth not take me now and
then at times, like the Fit of
an Ague; but is conſtant, and
continual. For a man may
croſs the way to Heaven of-
tentimes, in, and out, and
yet

yet never come thither; but he that holds on constantly in the way, shall be sure of Heaven. This true Obedience in all these respects is Catholick, that is, universal: and they, and none but they, deserve the name of Good Catholicks indeed, which are careful to yeeld to God this true and universal (though imperfect) Obedience.

Min. Hitherto you have mentioned such Graces as are more general, and concern the whole person renewed: now if you think good, alledg some special Graces, which make their abode in several seats of the Soul: and first for Knowledg, which resideth in the Mind, is not this a Sign of Salvation,

which you diſcern in your ſelf.

Con. Saving Knowledg is indeed a true Sign, which is called g *the unction of the holy One*, and Chriſts h *eye-ſalve*; becauſe the Underſtanding, being as it were anointed therewith, is inlightned to ſee, and diſcern thoſe things, which before it neither did, nor could; it comprehendeth i *ſpiritual underſtanding*, (that is, a right conceiving of the truth of God) *and wiſdom*, (that is, a right applying thereof, wiſely & diſcreetly, to all our particular actions, for the right ordering thereof: this Knowledg of *God is life eternal*; both becauſe it is the beginning thereof, as alſo becauſe it is the means whereby we attain thereto: now then ſeeing

g 1 Joh. 2. 20.
h Rev. 3. 18.
i Col 1. 9.

The ſeaventh ſign of ſalvation taken out of Joh. 17. 5.

ing I have found this Knowledg, I am ſure I cannot loſe eternal life.

Min. Every one is a Beaſt by his own Knowledg: he therefore that wants this Knowledg of God, doth not much differ from a Brute Beaſt: and * better were it to be born a Beaſt, than being born a Man to become thus like a Beaſt. But how do you prove that yours is this Saving-knowledg, and not rather that common Knowledg of Gods word & religion, which may be in the very Reprobates?

* *Præſtat noſci jumentum quam comparari jumento.*

Con. This will appear the better by comparing them together. Firſt then, the common Knowledg which may be found in Reprobates is general: they underſtand

Five notes of true ſaving knowledg.

Spiritual things in a general confuſed manner; not unlike
k Mat. 8. 24. the k blind man cured by our Saviour, who at the firſt opening of his eyes, ſaw men aloof off, walking as trees: they cannot abide to bring it home to themſelves; but I apply my Knowledg to my ſelf, deſiring to know chiefly, how things ſtand at home in my own Soul. Secondly, their Knowledg is partial; they deſire not to be acquainted with all the ways of God, but are, and will be wilfully ignorant of ſome things; they will not know that to be evil, which they like well of; nor that to be good, which they do diſlike, though it be made plain and evident unto them: but I deſire to know the whole truth of

of God, yea that which is diſreliſhing at the firſt unto me. Thirdly, their Knowledg puffs them up with pride; they be not a little proud thereof: but mine humbles me; for the more light of Knowledg ſhineth in me, the more I ſee the corruptions of my heart, and life thereby; which miniſter greater matter dayly of humiliation to me. Fourthly, all that they know, or ſpeak, is only from hear-ſay; for they have no experience thereof in themſelves: they know, and learn Gods truth by rote, but I learn it by heart, my Knowledg is experimental; I find the truth thereof in mine own experience. Fifthly, their Knowledg is not joyned with con-

ſcionable practice: whereas that is but raw Knowledg that is not well digeſted into practiſe: theſe two ſhould always go inſeparably together; for Knowledg without Practiſe is lame, and Practiſe without Knowledg is blind. And if the lame and blind were hated of
12 Sam. 5. 8. *Davids* ſoul, much more are theſe hateful to the ſoul of the Lord, as an abominable Sacrifice: but my Knowledg is practical, it walks upon the feet of my Practiſe; and my Practiſe ſees with the eyes of my Knowledg: *hereby we know that we know God, if we keep his Commandments*, 1 *Joh.* 2. 3. Though then, there be many which know Chriſt to profeſs him, which notwithſtanding

ſtanding ſhall not be known of him (for he will ſay unto them in that day [m] *Depart from me, I know you not*, becauſe they have not the Saving Knowledg of him) yet I can thus bring proof, that I rightly know him, [n] rather am known of him, whereby I alſo know that I ſhall hereafter live and reign for ever with him.

[m] Mat. 7. 23.

[n] Gal. 4. 9.

Min. Thus, it appears that the true Knowledg of Chriſt doth counterpoize, yea and far excell all other Knowledg whatſoever: for if one know Chriſt, it matters little though he be ignorant of other things; but if he be ignorant of Chriſt, it matters nothing though he know all things; wherefore the wiſeſt worldly men, with all

their Knowledg, ſhall periſh for want of Knowledg. So that I can well aſſent unto *Greenham.* him, who ſaith, That the Knowledg of God, is as neceſſary an Art for Chriſtians as the Art of Husbandry is for Husbandmen. Now if you think good, name another ſpecial grace, as the ſign of your Salvation.

Con. I have a true hope of eternal life: which whoſo have, they ſhall be ſaved; for *we are ſaved by hope*: as ſaith the Apoſtle. This grace alſo the Lord of his mercy hath vouchſafed me, to be as *an anker to my ſoul, both ſure and ſtedfaſt*, to hold me to the port, that I be not driven back with boiſterous ſtorms; and that bears up my head above water, in the

The eight ſign of ſalvation, taken out of Rom. 8 24.

Heb. 6. 19.

ſeas

ſeas of dangers, in this preſent world, that I ſink not.

Min. But the hope of moſt men is a falſe hope, and deſperate madneſs, (as if a man having his throat cut, or being thruſt through the heart, ſhould yet hope to live, every body would be ready to deride his idle fancy, or at leaſt to pity his extream folly) the hope of ſuch ° *ſhall periſh and be cut off, and their truſt ſhall be as a ſpiders web*: how know you then that yours is a true hope? ° Job 8. 13. 14.

Con. Truth it is, that the common hope of men is ſuch, that they do rather dream than hope: and though they think they have faſt hold of it in their hearts, yet it is but as a child that

catcheth at the ſhadow o
the wall, he thinks he hol
it faſt cloſed in his hand, bu
when he openeth his han
there is nothing in it ; ſ
when their hearts ſhall b
laid open before God, th
ſhadow-like hope being va
niſhed, there ſhall be no ſuc
thing found in their hearts
and they ſhall have hope to
ſeek, when it will be too late
to find it. Firſt therefore I
prove that my hope is true,
from the foundation where-
on it is [p] grounded, and that
is Faith: for as it is impoſſible,
for a mighty Caſtle to hang
in the air, or to ſtand without
either ground or foundati-
on: even ſo, and much more
impoſſible is it for hope to
be, or abide without Faith.
Such therefore as boaſt of
hope,

4. Notes of true hope.

[p] Heb. 11. 1.

hope, and are barren of faith, may well be ſaid to dream of building Caſtles in the air: I contrariwiſe beleeve and therefore do I hope, apprehending the promiſes of God by faith; and ſo hoping and looking for the performance and accompliſhment thereof: which faith, the groundwork, I have formerly proved to be effectually begun in me. Secondly, true hope follows an effectual calling: for firſt God calls men to ſalvation, and then he gives them to hope for it; therefore the Apoſtle ſtiles it, the [q] *hope of his calling*. Such therefore as hope for heaven, not being effectually called unto it, come before they are called, and are like to ſpeed accordingly. It was [r] death to ruſh into

q Eph. 1. 18.

r Eſth. 4. 11.

into the presence of *Ahasuerus* uncalled, and sure eternal death shall cut them off short, of comming home which think to rush rudely into the *Holiest of all*, the inner Court of God Almighty, even the highest Heaven, being never inwardly and truly called thither: but well may I hope, for I am truly called, as I have also proved before. Thirdly, my hope makes me use diligently all good means appointed by God, for the obtaining of Salvation; for he that hath good hope to obtain his wished desire, will shew it by his industrious use of the best means, for the compassing thereof: so he that in the morning hopes to be fifty miles off by sun-set, will not

ſit him down, or lay himſelf to ſleep, but get on horſe-back, and be riding onward on his way; and he that hopes to live long, will not ſtarve himſelf, but uſe the beſt diet for preſerving his life. Fourthly, it makes me fit my ſelf by Holineſs, for that which I hope for, namely, the full fruition of the glorious preſence of the perfectly-pure, and holy God in Heaven, according to that of the Apoſtle, [f] *Every one that hath this hope in him, purifieth himſelf; even as God is pure*: not unlike to him who hoping to get acceſs into the preſence of the King with his petition, doth addreſs himſelf in all ſuitable manner, both in apparel, behaviour, and ſpeech, for the

[f] Joh. 3. 3.

pre-

preſence of his Soveraign.

Min. It appears your hope is ſound, and good, even that
t Rom. 5. t *which maketh not aſhamed:*
5. *and the God of hope fill you*
Rom. 15. 13. *therewith, and grant that you may abound therein through the Holy Ghoſt.* But by what other ſign do you know that you ſhall be ſaved?

Con. I find in my Heart a true Love of God: now I have learned out of the Word, that *the Lord hath*
Jam. 1.12 *promiſed the crown of life to them that love him, &c.* I make no queſtion but he will be as good as his word, who never failed therein, ſince the world began; therefore I know that the Crown of life is mine.

Min. All ſay they love God, and profeſs great friend-

friendſhip to him: *nevertheleſs* moſt *flatter him with their mouths, and lye unto him with their tongues, for their heart is not right with him.* How know you then that you love him in truth? Pſal. 78. 36, 37.

Con. Whereas there are three things in Love; affection to the thing beloved, a deſire of conjunction with it, and a well-pleaſing contentment taken in the enjoying of it, all theſe I find in ſome meaſure in me, toward my God, ſo that I know I love him truly; which I further prove by theſe notes: Firſt, becauſe I prize and eſtimate him above all wordly things; yea mine own life: ſo that I can truly ſay with that bleſſed Martyr *Ignatius*, I eſteem no viſible thing, nor yet 7. Notes of true love of God. *Euſ.* 2. c. 36.

yet inviſible, ſo that I may
u Phil. 3. 8. have Chriſt: u *yea, doubtleſs I count all things but loſs* in compariſon of him, and *do count them but dung, that I may win him.* Neither is this a mercenary love, hired with the wages of reward: for, though there were no Heaven, O Lord, I would love thee: but ſeeing there is a Heaven, I will account of it, and labour to obtain it; yet ſtill will I love thee for thy goodneſs ſake, O Lord: for thou thy ſelf art reward enough, though there were no more. Secondly, I am careful and unfainedly deſirous, to pleaſe the Lord in all things; even as we ſee, that men are loth to croſs or diſpleaſe thoſe whom they entirely love and affect. Here-

Hereupon I give my ſelf to love that which he loveth, and to hate that which he hateth. * *He loveth Righteouſneſs and hateth wickedneſs*: and ſo do I, though not in equality (for that is impoſſible) yet in ſimilitude, and conformity: for it is required and expected, (as the Prophet ſaith) x *They that love the Lord hate evil*: thus I endeavour my ſelf, y *as God is, even ſo to be in this world.* Thirdly, a man may know his love to any thing, by the zeal and heat of affection, whereby he is carried to that thing which he loveth. Thus every man is tranſported, and as it were eaten up with one zeal, or other; ſome with the zeal of pleaſure, as *Eſau* was, who for

* Pſal. 45. 7.

x Pſal. 9. 10.

y 1 Joh. 4 17.

for a meſſe of pottage ſold his Birth-right: ſome with the zeal of honour, as *Abſalom* was, who for to get a Kingdom, ſought to draw blood of his own Father: ſome with the zeal of money, as *Judas* was, who for his thirty peeces, ſold his Lord and Saviourr. By my zeal, I know my love to God: for though I be not eaten up with zeal as z *David* was (Oh I would I were ſo to) yet I feel it burning within me, as a *Jeremiah* did: *My heart is hot within me, and the fire kindled*: my zeal carrieth me to God. Fourthly, I love his b Word, and Sacraments, Prayer, and all other holy exerciſes: whereby as I have gracious intercourſe, and heavenly confe-

z Pſal. 69. 9.

a Jer. 20. 9.

b Pſal. 119 9.

qui diligit legem, diligit regem.

rence,

rence, with the bleſſed Trinity; ſo in eſpecial with Chriſt my well-beloved, who therein cauſeth me to hear his ſweet voice, and to ſee his lovely countenance: for which cauſe I alſo love the Houſe of God, ſo that I can no leſs heartily, than merrily, ſing the note of the Prophet *David*; *O Lord, I have loved the habitation of thine houſe, and the place where thine honour dwelleth*: and another of the ſame, *O Lord of Hoſtes, how amiable are thy tabernacles! my ſoul longeth, yea even fainteth, for the Courts of the Lord: my heart and my fleſh cryeth out for the living God.* Fifthly, I love his [c] Meſſengers and Embaſſadours the Preachers of his Word, which are ſent unto

Pſal. 26. 8

Pſal. 84. 1 2.

[c] Mat. 13. 40.

unto me from God to tre
about conclusions of peac
2 Cor. 5. 20. *beseeching me in Christs ste*
Isa. 52. 7. *to be reconciled to God.*
how beautiful are the feet
him that bringeth these goo
tidings, that publisheth peac
that bringeth good tidings
good, that publisheth Salvati-
on to me! Sixthly, I long for the coming of Christ, not as though I could no longer bear (for impatience) the miseries of this life (which are but light in comparison of the weight of glory) but that I might be married for ever unto Christ, my Love, in perfect joy, and hearts delight, being now but espoused only to him, and that I might be perfectly freed from all sin (whereby I grieve both him and my self)

and

and always praiſe his name in heaven, *How long Lord, how long?* Thou haſt [d] ſaid, *Surely I come quickly. Amen. Even ſo come, Lord Jeſus.* [d] Rev. 22. 22.

Min. Thus it appears that the love of God will warrant a man (as it doth yon) no leſs than Heaven: but what ſay you now of love to Gods people? may not that be ranked among the evidences of your ſalvation?

Con. Yes without doubt. The tenth ſign of ſalvation, taken out of 1 Joh. 3. 14.

For, *hereby we know* (ſaith Saint *John*) *that we have paſſed from death unto life, becauſe we love the brethren,* theſe do I love, that is, the children of God, and ſuch as are godly, and theſe will I love for ever; knowing, that love is ſuch a debt, as I ſhall be always owing: and yet

yet I muſt, and will be ev
paying; I will ſtrive to b
rather a Creditor, than
Debtor herein, and will n
only return to the Saints
God the love of love, t
ſame meaſure that I recei
from them, but even uſu
and advantage of love: a
I would to God there we
as many payed uſe for lov
as do in theſe days pay u
for money. Then ſhoul
they be no whit impoveriſh
ed, unleſs in the Uſurer
books, and more in Gods: an
ſo would it be a better world

Min. Whereas you ſay
you love the godly, it may b
that is only becauſe they ar
friendly to you, or becauſ
you receive; or hope to re
ceive ſome outward kind
neſs and benefit from ſome
ſuch

such: if your love be no other than this, it is but self-love, being grounded meerly upon your own private commodity: and this kind of love may be found in an unregenerate and carnal man.

Con. It is not so with me; for though haply I may regard some such for such respects as you name, yet if I should not love the child of God for his own sake, and for his and my fathers sake, more than I love my worldly friend for my commodities sake; or my kinsman for neerness of blood, I should be void of any spark of true heavenly love. Therefore I chiefly love the godly for their goodness and godliness sake: the ground of my love unto them, is the image of God

God in them. This is that divine Load-ſtone, which draws my affection toward them.

Min. How can you make it appear, that you love them with a right affection?

4. Notes of true love to Gods children.

* *In abſtracto.*

Con. Thus: 1. becauſe I love ſome ſuch in the *abſtract, even when they are ſevered and ſeparate from all external reſpects and grounds of love to me-ward: as when I hear or read of the zeal, piety, conſtancy, heavenly vertues, and gracious endeavours of the worthy ſervants of God, ſuch as I never knew, nor had any dealing with; yet I find, that I love them, and feel the affection of my heart ſpreading it ſelf towards them, to embrace them: which cannot be

be for carnal reſpects, nor worldly hopes; for it may be ſome of them are dead and gone, and thus I love the Saints departed, which are now in heaven: ſometimes alſo I have known and loved ſome worthy Chriſtians, who then have flowed with worldly proſperity, but after have fallen to a very low ebb of great adverſity: when the world hath bid them Adieu, and friends, wealth, goods, have altogether taken their leaves; yet then have I loved them as dearly as ever I did before: whereby it appeareth, that my love was not grounded upon worldly regards, which all forſook them; but upon their goodneſs and godlineſs, which ſtill continued with

God in them. This is that divine Load-ſtone, which draws my affection toward them.

Min. How can you make it appear, that you love them with a right affection?

4. Notes of true love to Gods children.

* *In abſtracto.*

Con. Thus: 1. becauſe I love ſome ſuch in the *abſtract, even when they are ſevered and ſeparate from all external reſpects and grounds of love to me-ward: as when I hear or read of the zeal, piety, conſtancy, heavenly vertues, and gracious endeavours of the worthy ſervants of God, ſuch as I never knew, nor had any dealing with; yet I find, that I love them, and feel the affection of my heart ſpreading it ſelf towards them, to embrace them: which cannot be

be for carnal reſpects, nor worldly hopes; for it may be ſome of them are dead and gone, and thus I love the Saints departed, which are now in heaven: ſometimes alſo I have known and loved ſome worthy Chriſtians, who then have flowed with worldly proſperity, but after have fallen to a very low ebb of great adverſity: when the world hath bid them Adieu, and friends, wealth, goods, have altogether taken their leaves; yet then have I loved them as dearly as ever I did before: whereby it appeareth, that my love was not grounded upon worldly regards, which all forſook them; but upon their goodneſs and godlineſs, which ſtill continued with

them. Secondly I much affect the godly, and delight exceedingly in their company, yea of such as are nothing of kin unto me, that e *we may be edified, through our mutual faith*, whereas I care not for the company of others wanting true godliness, though they may be perhaps of my very near kindred. So that I can truly say, f *As for the Saints that are in the earth, and the excellent, in them is all my delight*: but as for others, *I have hated the assembly of evil doers, and will not sit with the wicked*: and if of necessity I be forced to be in their company, then am I ready to wish with the Prophet, *O that I had wings like a Dove, then would I flye away, and be at rest*: or if this (O) will

e Rom. 1. 12.

f Psal. 16. 3.

Psal. 26. 4. 5.

will not ſet me at liberty, then I take up *Wo* to expreſs my miſery, *Wo is me that I ſojourn in Meſech, that I dwell in the tents of Kedar.* Pſal. 120. 5. 3. I have a fellow-feeling of the miſeries of the Saints, my dear Chriſtian brethren and ſiſters: which works in me compaſſion, and makes my heart even ake, and bowels yearn within me, to ſee their grief, and behold them in neceſſity. Whereby I perceive that I have the true affection of a fellow member: *for if one member ſuffer, all the members ſuffer with it.* 1 Co. 12. 26. Fourthly, I find in me a willingneſs, in ſome meaſure, to impart my ſelf unto them, in life and goods, ſoul and body, ſo far as I can, to afford them help and ſuccour:

**Fides tota copulativa.*

** Charitas communicativa.*

for, as it is truly said of Faith, * it is wholly copulative, wholly imployed in coupling us to Christ; so may it as truly be said of love, that it is *wholly communicative, imployed in imparting it self, & what it hath, to others, for their good. Faith is as the leads, and pipes to bring in; and love is as the cock of the conduit to let out. Now forasmuch as my love is thus communicative to the children of God, because they are his children, hereby I also see, that it is of the right kind.

Min. Alledg some other sure sign of your Salvation. For, the more, the better man: the richer you are in the true treasure, the more comfort may you have thereby.

Con.

Con. The Lord hath promiſed to *fulfil the deſire of them that fear him*; and that *he will hear their cry, and will ſave them.* Now I find in ſome meaſure in me the true fear of God: and though I ſay not of my ſelf, as the Scripture ſaith of *Obadiah*, that g *he feared God greatly*: yet this I can ſay, that I deſire to fear God greatly; and this I dare ſay in deſpight of the Divel, that I fear God truly. Therefore I ſhall be ſaved certainly, according to Gods holy Word of Truth. The eleventh ſign of ſalvation, taken out of Pſ. 145. 19. g 1 King. 18. 3.

Min. Saint *John* tells us, that *there is no fear in love, but that perfect love caſteth out fear.* Seeing then you love God, how can you be ſaid to fear him? How can 1 Joh. 4. 18.

theſe two ſtand peaceably together?

Con. Very well: for, there is a twofold fear of God: the firſt is a ſlaviſh and ſervile fear, in horror to dread his Majeſty, as a ſevere revenging Judg, either executing his judgments, or ready to take vengeance on his enemies. Thus all impenitent perſons, and the Devils fear him, and only thus; and therefore hate him, wiſhing there were no God. And this is the meaning of Saint
h Jam. 2. 19. *James*, when he ſaith, h *The Divels beleeve and tremble.* The ſecond is a child-like fear, in awful reverence, and love toward God, to be careful not to offend him: now this fear is the true and natural birth of love; being bred and

and brought forth of it. Look then, as *Sarah* caſt out *Iſmael* the ſeed of the bond-woman, but would not caſt out her own dear ſon *Iſaac*: even ſo the love of God doth caſt out of me, by degrees, the ſeed of bondage, the ſlaviſh fear, but not her own birth, the awful and holy fear of God: but cheriſheth and nouriſheth this continually in me, and is as a nurſe unto it; ſo that now I fear not ſo much that God will condemn me, as that I may not offend him ſo good, ſo loving a father to me: even as a good ingenuous child fears to offend his father for very love; but fears not that his father will cut his throat, or murder him, ſeeing he knows he loves him dearly.

Min. Many ſay they fear God, and yet do but lye againſt the truth: how know you, that yours is this true child-like fear of God?

Six notes of the true fear of God.

Con. Firſt (as I have ſaid) becauſe it follows upon the former ſign of ſalvation; namely, the love of God, and is an inſeparable companion thereof, as another *Ruth* hanging upon her mother *Naomi*: for, love in fear, and fear in love is a ſound teſtimony of the true fear of God. Secondly, it worketh in me marvellous humility towards God, and cauſeth me in awful reſpect unto his glorious Majeſty, to abaſe my ſelf as ſinful duſt and aſhes before his bleſſed preſence: as *Jacobs* fear of his brother *Eſau*, made him humble

1 Ruth 1. 16. 17.

ble himſelf, and k bow to the ground ſeaven times before him. Thirdly, it makes me afraid of ſin, and to flee from it as l *Moſes* fled from his rod when it became a Serpent: it makes me fear to commit ſin ſecretly, as well as openly (for, though no eye do ſee me, m I ſet the Lord always before me) as it kept n *Joſeph* from committing folly, though he might have done it cloſely and covertly enough. Fourthly, it makes me hate ſin: for, o *The fear of the Lord* (ſaith *Solomon*) *is to hate evil*, yea, inward corruptions, which ſtick in the cranies of the ſoul, and cannot be diſcerned, but by a very narrow ſearch; it cauſeth my heart to riſe up againſt rebellious luſts, which

k Gen. 33. 3.
l Exod. 4. 3.
m Pſal. 16. 8.
n Gen. 39 9.
o Prov. 8. 13.

lye lurking within: as secret Atheism, Pride, Vain-glory, Hypocrisie, Envy, and the like. Fiftly, it makes me
p Prov. 3. 7. p *depart from every evil way*, and from iniquity, to break off the practice of sin, in the course of my life; to be a
q Psal. 1. 1. discontinuer in the q *way of sinners*, and a resident in the paths of Righteousness. Sixthly, this true fear of God dispelleth (so far as it prevaileth in me) all other false fears; as, fear of men, of poverty, of disgrace, of death, &c. whereas men void of the fear of God, are full of fond, and foolish fears; they fear the crossing of an Hare, the howling of a Dog, the crying of a Raven, Fairies, yea Fancies, and their own shadows; as therefore the wicked

ed man may juſtly fear every thing, becauſe he fears not God; ſo contrariwiſe, the righteous man needs fear nothing elſe, becauſe he fears him. This one thing then will I fear, that I may fear nothing but God: and that I may rightly fear him, *O knit my heart* ſo neer *unto thee, O Lord, that I may fear thy Name.* Pſal. 86. 11.

Min. I am glad to ſee you ſo well ſtored of this divine grace and rare commodity, the fear of God: Oh, I would many thouſands had more of this good ware in their ſtore-houſes, their hearts. But how elſe are you aſſured, that you ſhall be ſaved?

Con. The Lord of his goodneſs hath given me to taſte of the firſt fruits of the heaven-

ly

ly *Canaan* already, as a pledg of the plenary poſſeſſion thereof hereafter: he hath given me that ſpiritual joy, which is a heaven upon earth. And like as the r cluſters of grapes brought from the brook *Eſchol*, with other fruits, was an earneſt to *Iſrael* of the future inheriting of the earthly *Canaan*: even ſo is this joy to me, of inheriting that goodly, that heavenly Land (whereof this is ſome of the right fruit) the Kingdom of glory: and I can bring Saint *Peter* to be bound for my truth in this point; for thus he ſpeaks of them that *rejoyce with* this *joy unſpeakable, and full of glory*, that they ſhall *receive the end of their faith, even the ſalvation of their Souls.*

r Num. 13 23.

The twelth ſign of ſalvation, taken out of 1 Pet. 1. 8, 9.

Min.

Min. True joy (I hold well) is a good pledg of heaven: but how prove you, that yours is true joy? For who ſeem more merry, more frollick, or jocund, than ignorant, worldly, yea, ungodly men? they ſeem to have as light hearts as any; and indeed, in my judgment, too light to be poyſed, and ſetled with the weight ofgrace; in a word, too light to be good.

Con. Well have you ſaid, that they ſeem ſo joyful; and now have you ſpoken the beſt you can of them: for indeed they ſeem and do but only ſeem ſo: their joy is like the laughing of a man in his ſleep, who dreaming of ſome very pleaſing delights, rejoyceth in his imagination there-

thereat; but when he awaketh, he finds no ſuch cauſe: ſo is the joy of the wicked; they do but laugh in their ſleep, and the devil ſhall give them ſuch a greeting and good-morrow one day, as ſhall make it manifeſt. And therefore well ſaith *Solomon* of ſuch, *Even in laughter the heart is ſorrowful, and the end of that mirth is heavineſs.* Now therefore that mine is not this baſe-born joy, but of a nobler deſcent, but ſound and good, I prove it thus: Firſt becauſe ſhe is an handmaid to the right noble and renowned Lady, Faith: ſhe never goes alone, but is always following her. For firſt, I beleeve through faith, that I am reconciled to God, and then hereupon I reſoyce,

Prov. 14.

Six notes of true joy.

rejoyce, being thus at peace with him: and for this cauſe it is called, t *the joy of Faith.* t Phil. 1. 25.
Secondly, it iſſueth out of the right vein and fountain: it ſpringeth out of the bitter root of godly ſorrow, and grief of heart for ſin: neither can any come to drink of this water of life, this heavenly joy, till they have firſt drunk of the water of *Marah*, bitter, yet godly ſorrow; as our Saviour tells his Diſciples, u *your ſorrow ſhall be turned into joy.* u Joh. 16. 20.
Thirdly, It is faſtned upon the right object: for I chiefly rejoyce in heavenly and ſpiritual things, as in God himſelf; I can ſay with the Prophet, He is * *is my exceeding joy,* * Pſ. 43. 4. and, x *Lord lift up the light of thy countenance upon me,* x Pſ. 4. 7.

hereby

hereby thou haſt put gladneſs in my heart. I rejoyce alſo in the Word of God, *as one that findeth a great ſpoil,* yea *it is the very* y *joy, and rejoycing of my heart*; yea then when it ſearcheth me even to the quick, herein I find an hony-comb. I rejoyce in the grace of God wrought in me, and others, as alſo in my own and their z ſalvation; *I rejoyce in the* a *hope of the glory of God,* in the comfortable uſe b of the Sacraments, in Prayer, Chriſtian-conference, in Pſalms, and ſpiritual ſongs, making melody to the Lord. *I am glad when they ſay unto me, let us go into the houſe of the Lord.* I rejoyce in the welfare of Sion: *yea, I can prefer Jeruſalem above my chief joy.* Fourthly, it

Pſal. 119. 162.
y Jer. 15. 16.
z Pſal. 51. 12.
a Rom. 5. 2.
b 2 Chro. 30. 21.
Pſal. 121. 1.
Pſal. 137. 6.

it is *the fruit of* [c] *the ſpirit*, not of the fleſh, as carnal joy is, which cauſeth men to rejoyce only or chiefly in their corn and their wine, their wealth and their honors, their pleaſures and their profits; this nature affords unto them. But I find in me a ſupernatural joy, in things divine and ſpiritual; which corrupt nature can take no liking of, much leſs delight therein: therefore it hath been wrought in me by a power divine, that is, the fruit of Gods holy Spirit. Fifthly, whereas the joy of the wicked is ſlight and ſhort, a flaſh and away, no better than the chirping of birds in a ſun-ſhine day: mine is firm, and durable; not like ſummer fruit, which holds good

[c] Gal. 5. 22.

good but for a time, for the ſummer-ſeaſon of proſperity: but my joy is laſting fruit, which ſtill holds good: yea, even in the hardeſt winter of greateſt adverſity, I

Rom. 5. 3. can *joy in tribulations*. Sixthly, it is a victorious joy: for when as grief like lead lies heavy on my heart, preſſing it down, then doth this joy lift up my heart in faith, together with my hands, eyes and voice upward to the hea-

Pſal. 121. 1 vens *above, the Mountaines, from whence my help cometh*; whereby appears, it overcometh grief, and getteth victory over tentation: Thus I have that which is the very life of life, true joy: for life without this, is hardly worthy the name of life.

Min. This pawn of hea-

ven

ven which the Lord hath put into your heart, I may not, nor cannot except againſt: therefore proceed unto another ſign of your ſalvation.

Con. Patience under the Croſs may not be left out nor forgotten, no more than it may be caſt off, or forgone: well it deſerves a room among this good company of witneſſes, all which give in evidence, that heaven is mine. That this is a ſure ſign of ſalvation, Saint *James* proves it, when he ſaith, *Bleſſed is the man that endureth temptation, for when he is tryed, he ſhall receive the crown of life*: and that it is in me, my conſcience proves it; therefore I am bleſſed: but more bleſſed ſhall I be when

The thirteenth ſign of ſalvation, taken out of Jam. 1. 12.

when I receive the crown.

Min. Well may the crown indeed be set upon the head of patience, so noble, and so conquering a grace: for, Christian * suffering is a noble kind of conquering; and he that so suffereth, no less than conquereth. And if you have also found this Gemm in you, happy are you, provided always that it be true Patience: how prove you that?

* *Nobile vincendi genus est patientia: vincit qui patitur.*

Five notes of true patience.

First, because I do not only find out, but also find fault with any inclination or disposition toward impatiency: I check and controul my self for it: when it begins to stir, I begin to stifle it before it gather strength, or get to head. Secondly, I do not go about to prescribe to God

God the measure of afflicting me; nor yet the manner, means, or time of helping, easing, and delivering me: I can be content with the grace of God in the forgiveness of my sin, and sanctification of his Spirit, though I want other things; and can receive the love of God with good contentment, though it came alone, or attended with the Cross. Thirdly, I more fear to do the evil of sin, than to suffer the evil of punishment for sin, for, * To suffer affliction is not evil, but to commit sin is evil: and I can be content still to bear the punishment of sin, so that the sin may be taken away: Oh, I would not for any thing that the rod of God should be

* *Malum pati malum non est: malum facere malum est.*

be removed, before the cure be throughly wrought. Fourthly, my patience goes accompanied with a profiting under the correcting hand of God: for first it
Rom. 5. 4. *brings forth experience*, both of the care, and love, and gracious dealing of God towards me, as also of my own estate and carriage toward him; and thus I come to have better acquaintance with God, and with my self: it also increaseth my love toward him, and makes me cleave and cling faster to him, as a child doth to his parent, when he turneth away from it, and maketh as though he would go away, and leave it to the wolf: it strengthneth my faith, and causeth me to rely more stedfastly

faſtly on God, in diſtreſſes for time to come: and a dram of tried faith is better than a pound of untried. Laſtly, it works in me Reformation: I am not like wicked *Ahaz*, who *in the time of his diſtreſs, did yet treſpaſs more and more againſt the Lord.* For I can truly ſay with the holy Prophet, *Before I was afflicted, I went aſtray: but now have I kept thy Word*, O God. Thus by patience I reform my ſelf; and thus *in patience I poſſeſs* my ſoul: therefore it is true patience. 2 Chron. 28. 22. Pſal. 119. 67.

Min. By what other certain ſign are you perſwaded of your everlaſting ſalvation? First, the fourth ſign of ſalvation, taken out of 2 Cor. 1. 22.

Con. They which have received the *Earneſt of the Spirit in* their *hearts*, are Eph. 4. 30. Rom. 8. 16. 17.

there-

thereby *ſealed unto the day of redemption*: this have I received, to wit, the Infallible teſtimony of Gods holy Spirit, which beareth witneſs with my ſpirit, that I am the child of God, and ſo an Heir of Glory: ſeeing *God (who cannot lye)* tells me by his ſpirit, I ſhall be ſaved, I hold it (as I am bound) for a neceſſary, and a moſt undoubted Truth.

Tit. 1. 2.

Min. Thouſands of ungodly ones have a perſwaſion that they ſhall be ſaved and none ſeem more confident than they, and yet it is but preſumption, and the illuſion of the Devil in them; for they have no more true right to Salvation, than *dogs* to the *childrens bread:* yea and though they ſwear to it too

...oo (as, that they are ready enough to do) yet you need not credit them, unleſs you will; and if you do, it is but a lie; as if a woman that had a child ſhould ſwear ſhe was a maid; or one that had a Plague-ſore on him, ſhould ſwear that he were clear; would you believe either of them, for all their facing of the matter? ſure you would not: How know you then, that yours is the teſtimony of Gods Spirit, and not preſumption, which is nothing elſe but the lying ſpirit of Satan in the mouths and hearts of all his children?

Con. Firſt, I prove it by the birth of it: for it hath been wrought and planted in me, *contrary to nature*, by the Word of God, heard, read,

5. Notes of the true teſtimony of Gods ſpirit.

read, meditated upon, and the like good means: whereas presumption, like a stinking weed, that grows of its own accord, out of the rank soil of Nature.

Secondly, As *Jacob* may be known by *Jacob*'s voice, from *Esau*: so may this be known by its voice; for it doth not barely tell me, I shall be saved, but proves it to me, and perswades me by all those former signes which I have alledged, and divers others, whereas presumption doth only suggest that conceit unto men, but proves it not; so that when they are asked, Why they think they shall be saved? they are not able to alledg any sound sufficient reason for the same.

Thirdly, the Witness within

within me ſpeaks the ſame, that the Word of God doth without me, both being the voice of the ſelf-ſame ſpirit of God, which cannot contradict it ſelf; but preſumptuous preſumption ſpeaks contrary to Gods Word: for whereas the Scripture ſaith, *Unleſs a man be converted, he cannot enter into the Kingdom of God*: and, *The unrighteous ſhall not inherit the Kingdom of God*: and, *Without holineſs, no man ſhall ſee the Lord*: and, that the Lord will *take vengeance on them that know him not, and obey not the Goſpel of our Lord Jeſus Chriſt*: yet preſnmption bears men in hand, they ſhall be ſaved howſoever, and is ready to buzze into their ears, O alas good Sir, *pitty*

Mat. 18. 3
1 Cor. 6. 9.
Heb. 12. 14.
2 Theſ. 1. 8

Mat. 22. *you ſelf*, theſe things *ſhall not be unto you.*

Fourthly, Gods ſpirit doth
Rom. 8. 27 as well make interceſſion for me, as witneſs to me; and therefore brings me to God, making me pray earneſtly, and fervently to him from a ſenſe and feeling of my manifold ſins, with groanings, which cannot be uttered: but preſumption drives men further from God, neither worketh any ſuch fervent prayer in them.

Fifthly, Gods Spirit brings forth the fruits of the Spirit in me, as love, joy, peace, long-ſuffering, gentleneſs, goodneſs, &c. *Galat.* 5. 22. whereas preſumption, as it is of the fleſh, ſo it yeilds the fruits of the fleſh, as adultery, fornication, uncleanneſs, wan-

wantonneſs, hatred, variance wrath, ſtrife, envyings, murders, drunkenneſs, revellings and ſuch like, *Gal.* 5.19. And theſe are the common fruits of theſe days, which grow more commonly in Towns and Houſes, than Crabs do in woods, and hedg-rows: They which bring forth ſuch fruits as theſe, give heed to the Witch that ſpeaks within them; the ſpirit of Satan, who tells them, they ſhall be ſaved as ſoon as the beſt, and they believe him: but I will hear what God the Lord will ſpeak; for he will *ſpeak peace unto his people, and to his Saints:* Yea, O Lord, let me hear this thy voice within me; ſpeak louder, that I may hear thee better; *O ſay unto my ſoul, I am thy ſalvation.* Pſal. 85. 8.

Min.

Min. There may appear as manifeſt a difference between the witneſs of Gods holy ſpirit, and the lying ſuggeſtion of the divel (to ſuch as are not willfully blind) as is between light and darkneſs; truth and falſhood: But leſt I be burdenſome to you, name one ſign more of your ſalvation, and that ſhall ſuffice.

Con. It is no whit irkſome to the men of this world to look on their gold and ſilver, their deeds and leaſes; nay, they take a marvellous pleaſure and delight therein: why then ſhould it be burdenſome to the children of God, to view, and look over the marks of their ſalvation, ſee-theſe are much more precious than Gold that periſheth?

But

But for as much as you require but one ſign more, I will endeavour to comprehend all under one: In ſum then; I perceive that I am one of thoſe, whom God hath faithfully promiſed in his Word to ſave: for though a number of men, yea, the greateſt number think to get heaven, though they have neither ſcrip, nor ſcrole to ſhew for it: yet I have both Gods Word and his Writing to ſhew; or rather his Word in writing, that heaven belongs to me. Now the Scripture is a true Copy, and draught of the Book of life, taken out of the Court of heaven by Gods own hand, ſo that there can be no error in it: Hereby I know that my name is written in the

The fifteenth ſign of ſalvation.

book of life, becauſe I find my ſelf inrolled in Gods holy Scripture, among thoſe to whom he hath promiſed eternal life.

Miniſt. Indeed if you be of that number, there is no doubt but you ſhal be ſaved:

2 Tim. 2. 13. *for he abideth faithful, he cannot deny himſelf.* But are you ſure that you are ſuch a one?

Con. Though all that I have hitherto ſaid, and the ſignes which I have produced, drawn out of Scripture, and grounded thereon, do verifie the ſame, yet (if you will give me leave) I will further prove it by other expreſs Texts of Scripture (though the ſame for the moſt part in ſubſtance, with that I have already ſaid) that as you have ſeen my ſpecial Eviden-

Evidences, truly taken out of the grand Copy; ſo now you may alſo ſee the grand copy it ſelf: *in the volume of which book I find it written of me,* and that in ſundry places, that I ſhall be ſaved. Pſa 40.7.

Miniſt. This would I gladly ſee: proceed then to ſhew it.

Con. God in his Word hath promiſed, that *he will be nigh unto them, that are of a broken heart, and that he will ſave ſuch as be of a contrite ſpirit,* he himſelf hath undertaken the cure of ſuch. Pſ. 34. 18. *He healeth thoſe that are broken in heart, and bindeth up their wounds* (as it is in the Pſalm) and a wonderful cure indeed he will work upon them: even then when all helps do utterly give them Pſ. 147. 3.

over, he, like the good Samaritane, will bind up their wounds, and pour in the oyl of comfort, and wine of gladneſs; he will take them in his arms, and bring them *into his*
Cant. 1. 4. *chambers*; he will take the care of them, and work the cure on them; for none can do it but he; none can cure throughly the heart-wound, and ſuch as are ſick thereof, but only God: Such a one am I; I am bruiſed and broken in heart and ſpirit, and diſtreſſed in Conſcience, for my ſinfulneſs and wretchedneſs; having by my ſins (oh my ſins) ſo many, great, and grievous, deſerved no leſs than the heavy wrath of
Rom. 7. God: *O wretched man that I*
24. *am, who ſhall deliver me* from ſin, that unwelcome gueſt, nay,

nay, that deadly enemy? *I thank my God through Christ*, for by him I have deliverance: O ſtill vouchſafe, dear God, to viſit me thy poor patient; and though I be not worthy with the Centurion, that thou ſhouldeſt come under my Roof, yet far be it from me, to ſay as *Peter*, *Lord depart from me, for I am a ſinful man*; nay, rather therefore come to me, for I have the more need of thee; *the whole need not the Phyſician, but the ſick*, as I am: thou lookeſt for ſuch a Patient, ſweet Jeſus, and I lack ſuch a Phyſitian as thou art; Oh be pleaſed to come home unto me, pour forth ſome more of thy precious oyl into my wounded heart; O ſpread a plaiſter of thine own heart-blood,

Luk. 5. 8.

Mat. 9. 12

blood, and apply it to my
Cant. 2. ſoul, *Stay me with thy flagons, and comfort me with thy apples for I am ſick of love.* My heart is wounded within me, but ſeeing thou haſt promiſed, I know thou wilt perform it; that thou wilt cure me, that thou wilt ſave me being thus perplexed in my ſoul for my ſins.

Miniſt. How elſe can you prove your ſelf to be ſuch a one as God hath promiſed to ſave?

C. He hath promis'd *to give to*
Rev. 21. 6 *him that is athirſt, of the fountain of the water of life freely*; *i.e.* he which earneſtly deſires the favour of God, through Chriſts Righteouſneſs, to the inheriting of eternal life, ſhall be aſſured thereof, to the allaying of the ſcalding heat

heat of his boyling conſcience, and to the endleſs comfort and ſalvation of his ſoul: thus I do thirſt, I do no leſs truly than earneſtly deſire ſalvation: Firſt, in the right place, preferring it before all things in the world; Secondly, to the right end, that I might be wholly freed from ſin, and perfectly glorifie God in Heaven; And thirdly, in the right manner, as well deſiring the means that lead thereto, as the end whereto they lead. Hereupon it is, that the more grace I receive, the more I hunger after; and that I have always ſuch a ſpiritual drought and unſatiable thirſt after Chriſts moſt preciousblood and perfect righteouſneſs, that my ſinful ſoul may be clothed with

3. Notes of the true deſire of ſalvation.

with this fine white garment and gorgeous attire; and oh how I long after the favour of God: and like as the Disciples said unto our Saviour (when he told them of the
Joh.6.34. bread of Heaven) *Lord, evermore give us this bread*: so I, having tasted the sweetness of Gods favour, cannot choose but pray, Lord give me evermore to enjoy this thy favour: yea, *Even as the*
Ps.42:1,2 *Hart panteth after the water brooks; so panteth my soul after thee, O God: my soul thirsteth for God, for the living God, like to the thirsty Land.* Well,
Ps.107.9. yet his Word is good, *He satisfieth the longing soul, and filleth the hungry soul with goodness, and this is my comfort.*

Min. Whom else hath God promised to save?

Con.

Con. Bleſſed (ſaith our Saviour) *are the poor in Spirit, for theirs is the Kingdom of heaven*: and, *Bleſſed are they that mourn, for they ſhall be comforted*: Theſe poor ones, and theſe mourners are they which are humble and lowly in ſpirit, ſeeing and feeling their ſpiritual wants and poverty, their ſins and miſery, being heartily ſorry for, and bewailing the ſame; and ſo deſpairing as touching any goodneſs of their own, betake themſelves wholly to the mercy of God in Chriſt: which mercy of God is like the y beautiful gate of the Temple, whereat poor Creeples lye, yea lazars, a multitude of impotent folk, blind, halt, whithered, ſpiritual beggers, woful creatures, poor

y Act. 3. 2.

poor ſinners; humbly craving an alms at the *hand of ſo pitiful* a God. And well doth Gods mercy deſerve to be called the beautiful gate of heaven, for hereby only do penitent ſinners enter into the preſence of God, *to behold the beauty of the Lord*, and to enjoy the bleſſed viſion for ever in heaven. Thus doth a poor creature, lye daily at Gods beautiful gate knock-
Pſal. 57. 1. ing, craving, crying, *Have mercy upon me, O God, have*
Pſal. 51. 1. *mercy upon me; according to the multitude of thy compaſſions put away my iniquities;*
Pſal. 86. 1 *incline thine ear, O Lord, and*
Dan. 9. 18 *hear me, for I am poor and needy; O, bow down thine ear and hear, open thine eyes and*
Pſal. 102. 4. *ſee; for my heart is ſmitten and withered like graſs, and I am*

in

in great miſery; O turn thy face unto me, and have mercy upon me, for I am deſolate and afflicted; look upon my affliction, and my pain, and forgive all my ſins: O turn unto me, & have mercy upon me, heal my ſoul, for I have ſinned againſt thee; O Lord hear, O Lord forgive, O Lord hearken and do, defer not for thine own ſake, O my God. Thus am I poor in ſpirit, and thus do I mourn, and therefore the promiſe of Bleſſedneſs belongs to me, and I have as good right unto it as any poor ſinner whatſoever: for the poorer the ſinner is in ſpirit, and the greater begger he is, the better right he hath hereunto; ſo then, I am bleſſed (according to Chriſt's own words) becauſe I ſhall be bleſſed.

Pſal. 25. 16. & 18.

Pſal. 41. 4

Dan. 9. 14

Min.

Min. Whom elſe hath God ſaid he will ſave?

Con. Whoſoever ſhall call upon the Name of the Lord,
Ro. 10.13 *ſhall be ſaved*, as witneſſeth the Apoſtle: that is, whoſoever not only in outward miſeries, but alſo, and that eſpecially in ſpiritual diſtreſſes, ſhall pray unto the Lord in faith, both as concerning his power and will to help, and ſhall heartily in truth and ſincerity call upon God, for the gifts of his holy ſpirit, more firmly to believe, ſoundly to repent, zealouſly to practiſe, patiently to ſuffer, conſtantly to perſevere, ſuch a one ſhall certainly be ſaved: for thus he takes Sanctuary in this ſtrong Tower
Ro. 8.10. called, *the Name of God*, which is far enough out of the

the reach of Sathans gun-shot: and well may we call it sure hope, or sure-defence; for though a man be pursued with fiercer and more furious rage of Satan, than ever any man slayer-was, by the avenger of blood to the city of refuge; yet if he can but get shelter under the Name of God, by hearing, invocating and calling thereupon, then he is safe enough; for *the Name of the Lord is a strong tower, the righteous runneth into it, and is safe:* and the truth is; whenever a poor sinner being forcibly assaulted by Satan, and very hard put to, finding in himself no power to withstand, shall unfeignedly cry to the Lord for aid; he shall be preserved: yea and yet more, whosoever fear- Pro. 18. 10

fearing that he hath not faith, nor any saving-grace; that he is not in the favour of God, nor his sins pardoned, and that his soul shall not be saved; if he can but find a heart to pray unto the Lord for these things with an honest and upright mind; as sure as the Lord is true, he shall be saved, and that by vertue of this promise of God;

Ro. 10. 13 *Whosoever shall call upon his Name shall be saved*; for thus he flyeth unto this strong Tower, where he shall be preserved safe a while, and after shall be removed by the guard of good Angels to the Palace of None-such in the Kingdom of Heaven, which is a priviledged place; where sin, Satan, the flesh, and the world, have nothing to do,

and

and therefore he ſhall not be there moleſted by any of them in the leaſt meaſure. Now I am one of them that do thus call upon the Name of the Lord, and that daily, when my I feel my ſelf oppreſſed by ſin and Satan, and can find very ſmall, or (to my thinking ſometimes) no grace at all in me, yet then can heartily pray unto the Lord, for his help and ſaving-grace, that I may be ſaved: therefore, I ſhall be ſaved.

Min. To whom elſe hath God promiſed ſalvation in his Word?

Con. Chriſt hath promiſed, that *he which overcometh,* Rev. 3.21 *ſhall ſit with him in his Throne*; that is, he that holds out to the end, continually reſiſting and

and fighting againſt his ſpiritual enemies, the World, the Fleſh, and the Devil, ſhall have (though not equal glory yet fellowſhip with Chriſt in glory everlaſting: thus do I daily fight that I may overcome: Firſt, I account my ſelf a ſpiritual ſouldier, bound & ſworn to my Captain the Lord Jeſus, of whom I have alſo taken Preſs-money, the Sacrament of Baptiſm, and wear his colours, the profeſſion of Chriſtianity, and know there is martial Law, eternal death for me, if I ſhould fly from my Captain.

Secondly, I take notice of the manifold trains, and plots of my forreign enemies, the world and the Devil, and the treacheries of my domeſtick foes, the fleſh that rebel, my

head

head-ſtrong paſſion and unruly luſts, thoſe Traytors: I ſee and obſerve, how they every where lay ſnares for me, *and ſpread nets in my path-way, and ſet grins for me, purpoſing to cauſe my ſteps to ſlide,* and to overthrow my ſoul, theſe do I ſee; whereas men of the world ſee no ſuch ſnares laid in their ways by their ſpiritual enemies, for the intrapping of their ſouls, and the murthering thereof: for ask them, and they cannot tell you of any, but are like *Sampſon*, their enemies are upon them, and they faſt aſleep in carnal ſecurity, and ſo the Devil prevails againſt them, puts out their eyes, and leads them captives at his pleaſure: he makes a mock of them, and makes ſport

Pſal. 140. 5.

Judg. 16. 20. 21.

ſport with them, but at lengt
he falls from jeſting, an
brings them to deſtruction i
good earneſt. Thirdly,
whereas theſe my enemies d
continually beſiege me, ſeek
ing to invade me, I therefor
keep daily watch and ward
fortifying in this my littl
Kingdom, the City of my ſoul
and Caſtle of my heart; I
have a ſpecial care to look
well to the Gates & Cinque-
ports, my outward ſenſes,
whereby oftentimes divers
traiterous thoughts and re-
bellious luſts are ready to
ſteal in, which cauſe very of-
ten much mutiny in the ſouls
Common-wealth. For if I
ſhould graunt liberty for ſin
to break in, the Devil would
enter too with the great Ar-
mado of his helliſh ſpirits,
and

and would take poſſeſſion, placing his deputies in ſtrongeſt holds; as the ſpirit of blindneſs in the underſtanding, of error in the judgment, of lying and ſlumber in the conſcience, of deadneſs & hardneſs in the heart, and ſo in the reſt: Thus with his Legions would he over-run me, & ſoon make me deſolate. Fourthly, I reſolve when I am in the conflict with the allurements of the world, the enticements of ſin, the temptations of Satan * rather to dye, than to yeeld to any of them; I purpoſe never to give over fighting, as long as I have any breath within me: not doubting but I ſhall at length have perfect victory, through the might of the Almighty God. who ſtrengtheneth me. *Fight thou, O God, a-*

* *Imperatorem oportet moriſtantem*, ſaid Veſpaſian; *o, Chriſtianum militantem*, may we ſay.

gainſt them that againſt fight
Pſ 35. 1, 2 *me, and ſtand up for my help,*
through thee I ſhall do valiantly,
for thou ſhalt tread down my
enemies, and bruiſe Satan un-
der my feet.

Min. Who elſe ſhall be ſaved according to the tenure of the Records of Holy Writ?

Con. Such as are *purged* from the pollutions of prophane
2 Tim. 2. ones, & are *ſanctified*, are *veſ-*
21. *ſels unto honour*: that is, they which are partakers of true grace, & ſo have the Image of God renewed in them, *which conſiſteth in Holineſs, and true Righteouſneſs*, ſhall be heirs of
Eph. 4. 24 glory; theſe are they which are called Saints: Yea the Lord himſelf, that high and mighty Potentate, is their God-father, for he hath given them this name, what mortal man than dares be ſo bold, as to

nick

nickname them with tearms of Reproach; or to find fault with this name of Saints, which their heavenly God-father hath given unto them?

Min. Methinks none should dare once to miscal these, or to deny them their names, saying, we cannot be Saints here, but let them go: What is true Sanctifying-grace?

Con. A new created quality of holiness, throughout the whole man, *in spirit. soul, and body.* that is, in mind, will, and our bodily members; yea in all the powers of the soul, and parts of the body, wrought in us by Gods spirit, for the honouring of him. 1 Thess. 5. 23.

Min. Have you this new quality of holiness in you?

Con. I dare not deny but God of his mercy, hath begun this work of grace in

ſome weak meaſure in me; for how could I poſſibly be thankful to the Lord for ſuch an ineſtimable gift, If I ſhould not take notice of it, and acknowledg it; eſpecially conſidering that the very leaſt meaſure of Saving-grace that can be, is far more worth than I can expreſs, or praiſe God for enough, ſo long as I live? deny it therefore I dare not, (though it be very ſmall) leſt I ſhould be unthankful to the Lord, for ſo great a mercy, as the leaſt ſeed of grace is: but this I dare do, to pray to him for more: yea, and I beſeech him to make me *rich*

Phil. 1. 11 *in all grace, filled with the fruits of righteouſneſs unto his glory and praiſe*; for he alone

Act. 20. 32. is *able to build me up further, and to give* me *an inheritance*

amon

among all them which are ſanctified.

Min It appears by all theſe ſigns which you have produced, that your Aſſurance is not that common counterfeit ware which goes for currant among a number of men, a vain fleeting conceit in the brain, but that you are truly aſſured of your ſalvation: I muſt confeſs, I can no way miſlike theſe your evidences, having thus examined them, nor (I think) a whole council of Divines, if they ſhould ſit to determine thereon. I cannot ſee, how any can pick a hole, or find a flaw herein: and I judg, that you have as good a title to Heaven, by theſe your Scripture-evidences, as the beſt landed man in the world hath, or can have,

to his beſt freehold, by his parchment-evidence: But I pray you, now tell me further, are you not ſometimes troubled with fear, and doubting of your ſalvation, for all this?

Con. Oh alas, good Sir, I muſt needs confeſs that I am, and that not a little to my grief. I am none of thoſe confident fools, which never doubted in all their lives, whereby they give evidence againſt themſelves, that they never yet beleeved.

To ſtrive againſt doubting: divers reaſons.

Min. But how then? do you not ſtrive againſt doubting, as being a very evil and pernicious thing?

Con. Yes that I do: for to yeeld unto that, were to entertain Satan for my Counſellor, who is my greateſt Adverſary,

verſary, and to take him for my Chirurgion, to heal my wounded heart, who is my deadlieſt enemy: no, Satan ſhall not be my Chirurgion; for in ſtead of healing the wounds of my heart, he will make himſelf more work, he will make more ſores than he heals: and thoſe which he ſeems to heal, he doth but skin over, with the ſtinking ſalve of falſhood: and the wounds which are, he will make deeper & more incurable: let all good people take heed of this murthering Chirurgion. I have experience enough of him, and therefore though he do impudently obtrude his ſalve unto me, yet I caſt it away from me, that is, I ſtrive againſt doubting, with all my

might

might and power; as one would work againſt the pangs of death, to retain life and breath: and I am bound in conſcience ſo to do, becauſe I know (for as much as I have the true ſigns of Salvation in me) doubting proceeds from the malice of Satan who means me no good, and from unbelief of heart in me, and is much prejudicial to my ſouls comfort; it is alſo greatly diſhonourable to God, for as a man hurts himſelf moſt by preſuming, ſo he offers God the greateſt wrong by doubting; indeed a double wrong: Firſt, he offends his Juſtice by ſinning; then he wrongs his Mercy, by doubting of forgiveneſs; yea, a tripple wrong: for it is to call his truth alſo into queſtion,

on, and to make him a Lyer: for, *He that beleeveth not God, hath made him a lyer, because he beleeveth not the record, that he gave of his Son*, as saith Saint *John*, and doubting [m] is not beleeving. It is also great disobedience to God, for he commands to beleeve, *This is his commandment, that we beleeve in the name of his Son Jesus Christ*: in regard of these infinite injuries offered to God hereby, it must needs be much displeasing to him, and if I were clear of all other sins in the world, yet I should deserve condemnation, for this very sin, if I did not beleeve. Therefore it stands me highly upon, to withstand doubting, in all these respects, and not to listen to those secret questions, which

1 Joh 5.10

m Ro. 4. 20.

1 Joh. 3. 13.

Satan propounds inwardly unto me by way of doubts, leſt by conſulting therewith, I ſhould be enſnared, as *Eve* was: for firſt he did but propound a queſtion to her, wherein one would think there were no harm, *Hath God ſaid, Ye ſhall not eat of every Tree of the Garden?* But while ſhe began to think of this queſtion, he wound further into her, and made her doubt of the truth thereof, and at length grew ſo ſtrong, as that he perſwaded her, ſhe might eat thereof, and that it would be greatly for her good, and advancement: this his old policy he hath not forgotten, but uſeth at this day, and therefore firſt propounds ſecret queſtions inwardly to the minds of Gods

Gen. 3.1.

Children

Children; ſuch queſtions as ſeem in ſhew not hurtful but profitable, that we may know our eſtate better; as, Whether the promiſes belong to us? whether God will keep his promiſe with us ſeeing we break our promiſe and covenant toward him? whether we have faith? whether grace were ever ſoundly wrought in us? as (though we have had experience thereof formerly) whether we do not preſume? whether God will ſave ſuch unworthy ones as we are? &c. which when we begin to think upon, he draws us to doubting of the truth thereof; and at laſt gets head, and grows ſo ſtrong, as that we are ready to be perſwaded by him, that it is as he ſuggeſts. Thus we often make

Not to liſten to Satan by doubting.

our

our ſelves work, and puzzle our ſelves very much, by conſulting with Satan: for the greateſt advantage we have againſt ſin and temptation is at the firſt; then it is weakeſt: but by Demurre it ſtill grows ſtronger, and gets ground of us, and winds further into us, by inſinuation. Therefore it is wiſdom, to watch our time and take our advantage; to refuſe diſputation, when he firſt propounds his queſtion: for he is too ſubtile a ſophiſter for us to diſpute with. This therefore we muſt do; we muſt hold the concluſion in deſpite of all Satans premiſes: and this indeed will weary him much ſooner than the Popiſh Round, *I beleeve as the Church beleeveth, and the Church beleeveth*

leeveth as I beleeve: For he is as weary of this, as he is afraid of holy water, and all one. My reſolution therefore is this, always to hold the concluſion; and having once found in me ſome ſure mark of ſalvation, never after to give any entertainment to doubting; but ſo ſoon as ever it creeps into me, preſently to exclude it as the meſſenger of Satan; not once demurre or pauſe upon it: for the leſs, the better, and more ſafe it will be for me, Oh, that I could ſo do, according as I do reſolve. O Lord, enable me that I may ſo do.

Min. Indeed, the way to have any ability hereunto, is to ask it of the Lord, *Who giveth to all men liberally, and up-* Jam. 1. 5.

upbraideth not: but acquaint me (if you think good) more particularly, with some of those things which most, and oftenest trouble the mind.

Con. To keep Satans counsel, is not, nor cannot be good: therefore I will freely acquaint you with some of those his Policies, whereof I have experience in my self. And first to begin at the very root of all, namely, my Election to salvation. Sometimes I begin to doubt hereof, and to think that I am not one of the number of Gods Elect; and that he hath not decreed before the world was, to save me after the world shall be at an end.

Doubting of our election, answered.

Min. That Satan hath been here, you may see by his footings. And as King

King *David* said to the subtle woman of *Tekoah*, *Is not the hand of Joab with thee in all this?* So say I to you, hath not the subtle serpent had a hand with you in this? that he hath, may appear: for, he hath left, as it were, the print of his foul fingers behind; and you perceive the claws of this roaring Lyon, where he hath been scraping in the heart, to take out of it that assurance of your salvation, even by the very root, if possible it might be. But tell me; how do you to foil this temptation? 2 Sam. 14 19.

Con. First, I see upon better thoughts, that there is no reason, why I should lay blocks in my way: for, Satan will lay enow to bring me to eternal ruin, if he can. And therefore, for me to doubt

of that whereof I have no warrant to doubt, is againſt all reaſon. Secondly, I ſee it is an over-curious pride for me to go about to prie into the ſecret and hidden counſel of God, any otherwiſe than as he hath revealed the ſame unto me: for, *ſecret things belong to God, but things revealed to us.* Therefore thirdly, I learn by the Word, (which is his revealed will) that to be truly called and converted [r] is a certain declaration, that one is elected and predeſtinated to eternal life: for, thus *the ſecret of the Lord is revealed to them that fear him.* Therefore finding my ſelf converted, I thus reſt quiet in my mind.

Deut 29. 29.

Ro. 8. 30.

Pſal. 25. 14.

Min. That the Devil will lie ſhamefully, you ſee evidently;

dently; as, to tell you that you are not elected, when it is more than he can tell, or all the men in the world beſide. Nay, you can tell him that it is a lie, for as much as you are converted: and ſeeing you have thus taken him in this lie, methinks you ſhould never beleeve him more, whatſoever he ſays. For, as this is not the firſt lie that he hath told, ſo it will not be the laſt, I warrant you. But tell me; how elſe doth he aſſault you?

Con. It is my great fault, I muſt needs confeſs, to give ſo much credence to his lies, as I have done: and that I have ſmarted for thorowly, ere now. But to proceed further, he doth aſſault me, by ſetting before me my many wants

Doubting because of the wants & weaknesses of grace, answered.

wants and weaknesses. For I find in me such a poor and weak measure of grace, that at times I make question, whether there be any true grace, at all in me: I have not such a feeling of faith as I desire nor of that joy which at other times I have felt, especially at my first conversion: I am also afraid that I grieve not enough for my sins; sure I am, not so much as I would: which makes me doubt, whether these graces be in me at all, and whether I were ever truly converted.

Min. How do you overcome this Devil, when he thus grapples with you?

Con. Thus I encounter him: I remember what I have learned; that they which see, and heartily bewail in themselves

selves the want of grace, cannot possibly be without true grace: and the Lord respecteth not so much the quantity of grace, as the quality thereof; not how much, but whether it be of the right kind: so that if it be truly in me, though but as a grain of mustard-seed, it is accepted with him. And as for feeling, it is no sure rule to try my estate by: and faith without feeling is stronger and more precious, than faith with feeling. It was not so much for *Thomas* to beleeve when he saw and felt, as if he had done neither. It is nothing for a child, being dandled in the lap, to think his father loves him: but when his father frowns and lowers upon him, then to be perswaded of his love, Joh. 20. 19

is something indeed. And I stand bound in conscience, as well to believe when I want feeling, as when I have it: for, Gods Commandment of beleeving, is not confined to the condition of reason, experience, and feeling: nay, he is the best Scholer in Gods School, that reasons least upon these grounds, and assents most. I must not therefore beleeve according to my feeling of comfort; but must beleeve better, that I may feel more comfort. And as for my joy, I call to mind the comfortable experience that I have had at times heretofore of my conversion, and the lively feeling of grace working in me, and that sweet consolation, which I have had in the assurance of the favour

Psal 77 6.
Ps. 143. 5.

of

of God, in former times. Hereby I relieve my ſelf, and gather that true grace is in me, though at the preſent it doth not ſo clearly manifeſt it ſelf; for joy is more perceived of ſome at their firſt converſion than ever after; but it is becauſe of the newneſs, ſtrangeneſs, and ſuddenneſs of it, which makes a deeper impreſſion, and cauſeth greater admiration: for, it may be more after: like as one, that is brought out of ſome deep and dark dungeon, (wherein he hath been encloſed all his life before) into the ſun-ſhine, more joys in it at his firſt coming forth, than after, when he hath been daily wont to it, and yet may enjoy more clear and lightſom days by far, than at the firſt; and may enjoy

enjoy also more constant and
continual comfort thereby
and like as a begger, that
advanced to some very great
and unexpected honor, joys
more at the first therein, than
afterward, and yet his digni-
ties and revenues may dayly
encrease and grow far grea-
ter than at the first; and like
as the Church at their first
return out of Captivity, had
Ps. 126.2 their *mouth filled with laugh-*
ter, and their tongue with sing-
ing, and yet enjoyed more
good and comfortable days
after in the peaceable service
and worship of God, than at
their first return. As touch-
ing my grief for sin, though it
makes me hang down my
head to see the largeness of
Davids heart this way; and
the straightness of mine (for
he

e made his bed to ſwim, and Pſal. 6.6.
watered his couch with his
tears, and I can hardly ſhed
one tear for my ſins) yet in
that I am afraid, that I do
not grieve enough, yea, and
therefore grieve becauſe I
can grieve no more, it is
hereby evident that I would
fain grieve more; which the
Lord accepts of: *for if there* 2 Cor. 8.
be firſt a willing mind, it is ac- 12.
cepted according to that a man
hath, & not according to that he
hath not: & ſecondly, though
in the intention of my affecti-
on, my ſorrow for ſin ſeems lit- Perk. Caſ. Con.
tle, & leſs than my ſorrow for
worldly loſſes; yet in the e-
ſtimation of my mind it is
greater, becauſe I grieve for
my ſin, as the greateſt evil of
all, and ſo in truth of judg-
ment do account it; and
grieve

grieve for the loſs of Gods favour, as for the loſs of the moſt precious and excellent thing of all: and thus I ſee that my weakneſs in grace, is no juſt cauſe to make me think that I have no grace, no, not in the leaſt meaſure.

Min. I pray you proceed further, to ſhew Satans cunning in ſeeking to unſettle and ſubvert you.

Con. The multitude, and greatneſs of my ſins (which Satan ſets before me) do now and then much diſmay and affright me, and make me almoſt faint. I can ſay with the Prophet *David*; *Inumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up; they are more than the hairs of my head,*

head, therefore my heart faileth me. And besides outward sins, I am inwardly much oppressed with hardness of heart, coldness of good affections, dulness of spirit, barrenness of good thoughts, motions and desires, with manifold foul corruptions. I perceive also sundry imperfections in my prayers, and in the best duties; so that when I look back on the service which I perform to God, I find it such simple patched and broken service, that I fear, lest he should account it as sin unto me, and that it should be an abomination to him, and that he should abhor both me and it. Doubting because of the multitude & greatness of sin, answered.

Min. How do you beat back this temptation?

Con. First, for my sins, I

learn, and believe that God is able to forgive my greateſt ſins, as well as the leaſt; yea all, though bloody ſins, *as red as ſcarlet*, and though they be innumerable; for his mercy far paſſeth my ſins, yea, the ſins of the whole world. *Great is the Hell of my ſin* (ſaith one) *but greater is the depth of thy mercies, O Lord.* This bottomleſs deep is not like thoſe pools about *Jeruſalem*, which might be dried up with the tramplings of horſes and horſmen; but ſuch as all the ſins of a thouſand worlds cannot dry up. I remember a ſpeech of an ancient Father to this purpoſe, who (upon theſe words of *Cain, My ſins are greater than can be forgiven*) ſaith, *Thou lyeſt Cain, the mercies of God*

Iſa. 1. 16. 18.

2 King. 19. 24.

Auguſtine

Gen. 4. 13

are greater than the ſins of all the world; and no marvel: for, the mercy of God hath all dimenſions. It is ſo deep, that it brought up *Davids* ſoul from the nethermoſt hell: it is ſo high, that *it reacheth to the heavens*: it is of ſuch admirable length and breadth, that it *removeth our ſins as far from us, as the Eaſt is from the Weſt*. And the cauſe why the ſins of all the world are not pardoned, is not becauſe Gods mercy cannot pardon them; but becauſe they cannot repent, that they might be pardoned. So then, I make no doubt, but that God of his mercy is able to forgive my ſins, be they what they will be; yea, and further, upon my unfeigned repentance he will

Pſal. 35. 6

Pſal. 103. 12.

forgive: for we cannot be so sinful, as he will be merciful, if for our sins we be heartily sorrowful. For this he hath promised, and by this his promise is indebted to us, whereas we only by our sins, were debtors to him, so that now he is not only a merciful creditor to us, content to release the debts of our sins; but also by his promise become our debtor, upon our repentance to give us a pardon, and upon our pardon to give us heaven? O unspeable mercy! Well, sure I am, he is a true debtor, & wil pay what he hath undertaken; therefore I am perswaded, he wil forgive my sins: for seeing when he knew all the sins, that ever I should commit, he would notwithstanding in love send his Son

to be my Saviour; whereas he hath now by his death made full satisfaction for them, shall I think the Lord will stick at the pardon of them? Now as concerning the hardness of my heart, I see I need the less to fear it, in regard I have a sight and sense thereof, and unfainedly bewail the same. For like as it is with a green wound, if it bleed well when it is made, there is the less fear of rankling, and more good hope of curing; so, forasmuch as I feel my heart bleed, in bewailing the hardness of it, I see there is the less danger of festering inwardly to the destruction of my soul. For my weakness in the service of God, though Satan would hereby take occasion to keep

me from the Word, Prayer and Sacraments, (perswading me, that I do but take the name of God in vain, and prophane his worship and increase my own condemnation) yet I am resolved to try masteries with him, and not to neglect Gods Service, and these holy exercises at any hand; for if he could once get me at this bay, he would triumph indeed: And I further consider to my comfort, that God measureth obedience yeelded to him, rather by the * desire, and will to obey, than by the large and exact performance thereof. Though therefore I do not all the good I would, yet seeing in love, I desire to do it; & though I be not wholly rid of all the evil I hate, yet seeing

* *Deus magis delectatur affectu quam effectu.*

ing in hatred thereof, I desire to be rid of it; God will accept of that which I do, and will impute unto me that which I desire.

Min. What is it else, that doth disquiet your mind, and interrupt your peace?

Doubting proceeding from fear of hypocrisie answered.

Con. Sometimes I fear that all the grace which I have conceived to be in me, and all that I do at any time in the service and worship of God, and the holiness which I make shew of, is but all in Hypocrisie: which my conceit grows the stronger on me, because I see sometimes some who have been accounted very rare Christians, far excelling me in knowledg, seeming zeal, forwardness, and other gifts, and yet have fearfully fallen away from

the grace of God, and so fouly discovered themselves; that it hath appeared evidently, they never had the soundess of grace in them.

Min. This is a slie temptation indeed, for thus the Divel *transforms himself into an Angel of light*, as though he loved sincerity, and would have men sincere; whereas he hates nothing more; and therefore while he thus goes about to condemn you of Hypocrisie, he shews himself a damned Hypocrite: but how deal you with this subtil suggestion?

Con. First, I see I have no warrant to take so neer to heart, the fearful examples of back-sliding Hypocrites, as to question mine own estate

ſtate therefore: for though ſome earthly Comets, and muddy Meteors are drawn aloft ſometimes, and make a greater blaze, than the true Stars of light, but after a ſhort time vaniſh away; yet the true Stars muſt not therefore, nor will not leave their place, or ſhining: and though the Wolves ſometimes go in ſheeps cloathing, * yet muſt not the ſheep therefore forgo their cloathing, and think themſelves to be Wolves. Secondly, I conſider, that to ſee, fear and ſhun Hypocriſie, is to be ſincere. Whiles then I fear it, I have the leſſer cauſe to fear the danger of it, and am the further from it. Thirdly, I deſire rather to be good, than to ſeem to be ſo; and to do good rather than

* *Non debet ovis lem ſuam deponere, quod lupi aliquando ſe ea contegant. Aug.*

to

ſeem to do it: therefore I am not an Hypocrite; for he deſires the contrary, he looks chiefly to the outſide, I to the inſide, to my heart, I have an eye to that, to keep it in good temper, eſpecially in two reſpects: Firſt, ſupple, and ſoluble, that is, always humble, (for elſe I cannot be long in ſpiritual health) and ſecondly, always hungry, keeping in my heart an appetite unto Chriſt by Faith, and unto all good things in love thereof: and for the maintaining of my heart in this good temper, I uſe a daily good diet of the ſoul, namely, watchfulneſs, meditation, prayer, reading, conference, &c. I am chiefly deſirous and careful to know how my eſtate indeed ſtands before

The good temper of the heart.

before God, and therefore take pains to examine my self soundly and throughly, and am very willing to be tryed by others; this working thorow-ſtitch, the Hypocrite cannot brook. Fourthly, the Hypocrite doth not uſe to go to God in d ſecret by prayer, Mat. 6. 6. (when he thinks none knows, ſees, or hears him) and that in conſcience being acquainted with the diſtreſs of his own ſoul, and privy to his own corruptions, to bewail them to God, and to cry for grace; but this I do: neither yet would I have once mentioned this my practiſe unto you, (for fear of vain-glory) but that I now ſtand upon my trial, and muſt in this caſe produce all the witneſſes I can. Fifthly, I find in my-

ſelf,

ſelf, that I ſhould be full ſorry, that all ſhould be but in hypocriſie in me: O, I would not for all the world it ſhould be ſo: yea I deſire from my very heart, that it may be in ſincerity; hereby I am perſwaded, that it is not in Hypocriſie but in ſincerity.

Min. You ſay well: how elſe do you withſtand this temptation?

Con. I may perceive in my greateſt fear and doubting, that ſome of the ſigns of ſalvation are in me in truth, as firſt, hatred of ſin, for though there were no hell (as I have ſaid before) I would not commit thoſe ſins which ſome do (though corrupt nature do reliſh them very well) my ſoul goes againſt them. Secondly,

condly, I make conſcience of leſſer ſins, (which the world count no ſins) as well as of thoſe great and groſs ſins, which ſtare us in the face: and though ſome would ſhrink up ſin into a narrow ſcantling, and fain would bring it to this, that none do evil but they which are in Goals, yet I have learned otherwiſe to judg of ſin, to *abſtain from all appearance of evil*; holding it a point of wiſdom, to look to ſin in time, leſt it feſter, and eat in, and infect more, and at length break forth into a running ſore. Thirdly, I love the godly in ſincerity, not for fear of hell, (that cannot make me love them) nor for any ſiniſter reſpects, but becauſe they are godly. Fourthly, when I go

I go to the Word preached, Sacraments, Prayers, and all other holy exercises of religion, I heartily desire to use them, not for form or custom, (as the manner of most is) but with profit, and therefore lift up my heart to the Lord, craving his blessing in the use thereof for the edifying of me in grace, and for the ripping up of my corrupt heart: an Hypocrite, doth not thus. Fifthly, though the Lord should condemn me, (which he never will) and throw me into hell (which in regard of his faithful promise he neither will, nor can) yet I find my heart so affected, that sure I should never blaspheme his holy name with the Devils and damned spirits, but even out of the bot-

bottom of the loweſt pit ſhould I praiſe him, yea, out of the very *belly of hell* (as the Prophet *Jonah* ſpeaketh) ſhould I pray unto him: ſo that I ſee, I love the honour of God, neither for fear nor favour, but in ſincerity; whereby I alſo gather, and conclude, that I am ſincere and not an hypocrite. Jon 2. 2.

Min. Be there yet any more evil ſpirits of Satan, ſent of him to vex you, that put you in fear and would make you beleeve lies?

Con. Sir, it is not for nothing that their name is *Legion, for they are many*: there is another which doth not ſeldom moleſt me; for when I cannot deny (upon a right tryal taken of my ſelf) but that the grace of God, is in

Doubting of Perseverance answered.

in some measure begun in me, yet then, sometimes steps in a shameless messenger of Satan, much like his Master, that hath forsworn all shame and truth, thinking to outface me, and bear me down by main strength; he will needs face me down that I shall not continue in grace; the way to Heaven is so straight and difficult, my skil so little, my weakness so great, my enemies so many, mighty crafty, resolute, and malicious, that it is not possible for me to hold out to the end, that I might be saved.

Min. Dare you look this *Goliah* in the face, or enter combat with him?

Con. Yes, that I dare, and do, and will do all my days, be-

becauſe he blaſphemeth the living God, as though he could lie, or did repent; but *I do not truſt in my own bow, neither can my ſword ſave me:* Pſal. 44. 6
I do not betake my ſelf to my own ſtrength, good mind, and meaning, free-will, &c. (as blind Papiſts and others do) for theſe are weapons of Satans own making; and be ſure he will make none to hurt himſelf withall: therefore I take unto me, the *ſword of the Spirit, which is the word of God*; Eph. 6. 17
this I brandiſh againſt the Tempter, and tell him as it tells me, that *the love of God is an everlaſting love*; Jer. 31. 3.
and *whom Chriſt loveth he loveth to the end*; and *none can pluck me out of his hand*, neither Men nor Devils; and *nothing can ſeparate me from the love* Joh. 10. 28. Ro. 8. 38. 39

love of God in Christ, neither life, nor death, *height nor depth, things present, nor things to come*, no, not sin it self, (which is most likely of any thing) for that lies pining and wasting in me, in as much as at the first instant of conversion it fell into a deep consumption; and that incurable, all the drugs of that old Emperick the Devil, can never restore it to perfect strength again: therefore I shall endure to the end, and in the end be saved, for all that. Secondly, for the better animating of me to persevere, Heb. 12.2. *I look unto Christ the Author and finisher of my Faith*: he held out to the end in suffering for me, why should not I then hold out to the end in serving of him? he would not

not leave me in hell fire, why then ſhould I leave him in the heat of Temptation, or in the cold bleak wind of Affliction? Well, I am *confident of this very thing, that he which hath begun the good work* in me, *will perform it until the day of our Lord Jeſus Chriſt.* Phil. 1. 6.

Min. What is there elſe which doth perplex your mind?

Con. I am now and then grievouſly affraid, that I do but preſume, in being perſwaded that I ſhall be ſaved by Chriſt: partly, becauſe I am ſo very ſinful, and my unworthineſs is ſo great; and partly becauſe (methinks) I do not grieve enough for my ſins. Doubting of preſuming anſwered.

Min.

Min. What help do you use against this shaking fit?

Con. First, I consider, that it is but spiritual pride, in the habit, and shew of great humility, to fear to beleeve, because of our great sinfulness, and unworthiness; for thus we shew we would have something of our own to bring to God, or else we dare not trust him: we would spie some righteousness and worthiness in our selves, before we be perswaded of salvation, and so not to be beholding to God: this proceeds from the poysonful root of pride, and natural Popish desire of meriting at the hands of God. Secondly, I must not hang off from beleeving, till I find that I grieve enough for my sins:

this

this were to set the Cart before the horse. In as much as godly sorrow for sin, proceeds from faith, therefore I must not stay to beleeve till I find more godly sorrow, but I must beleeve more, that I may grieve more for my sins; for the more faith, the more godly sorrow. Thirdly, indeed if I had been never humbled in the fearful sight of my sins, and a sense of the heavy load thereof, then I should presume, if I did perswade my self in that estate to be saved: but now I see, and feel my sins, and misery, and what extream need I have of Christ. God calls me as verily as if it were by name, *Mat.* 11. 28. to come unto Christ, that is, to beleeve in him, therefore

there

there can be no danger in so doing, I cannot sin, or presume in being perswaded that I shall be saved by Christ: for that perswasion which follows sound humiliation is faith; that which goes before is presumption. Therefore I may well be out of fear, that my believing is presuming; nay, I cannot do amiss in being perswaded, that I shall be saved, I cannot be forward enough herein: but this belongs not at all to them, that were never troubled in mind, nor wounded in conscience for the greatness of their sins, the dread of hell, and horrible wrath of God due to them for their sins; for they indeed presume.

Min.

Min. I like and approve well of this that you ſay; but let me hear if there be any further matter, which cauſeth doubting in you.

Doubting becauſe of evil thoughts anſwered.

Con. Evil thoughts, and cogitations are no ſmall dauntment to me: for never was the land of *Egypt* more peſtered with noyſom vermin, than I am with foul, filthy, impious, yea, ſometimes blaſphemous thoughts againſt the holy Majeſty of God, they come upon me thick and three-fold; I can at no time, in no place, be quiet for them; yea, when I am in the preſence of God, ſpeaking unto him by prayer, or he ſpeaking to me by his Word; or when I am about any other holy duty, even then they come crowding

ding in upon me, (I wonde
sometimes with my self, how
or which way they should
creep in) to amaze, and a-
stonie me, and withall to
choke and interrupt the ho-
ly business I have in hand:
the uglines of these evil
thoughts works horror and
quaking in my heart, and
makes me think my self no
better than a firebrand of
hell, and that I might do
well (O Lord forgive that
horrible, and murthering
thought) to make away my
self.

Min. This seems to be as
strong a Devil as any, that
drives you thus neer the gates
of death, (I had almost said
of hell) how do you to re-
cover strength, and get the
victory over him?

Con.

Con. Strong he is indeed, *but greater is he that is in us, than he that is in the world.* 1 Joh. 4. 4

First, therefore, I conſider, that I do not love, like, and approve of theſe Evil Thoughts wherewith I am ſo cumbred; nay, I abhorr them as the Devil himſelf (by whom they are hatched) inſomuch as they make me even weary of my ſelf, becauſe of the ſtinking breath thereof continually ſtreaming forth, ready almoſt to choak my ſoul: and when Satan by theſe thoughts doth break in violently upon me, I do not bid him welcome, and lay him (as it were) a Cuſhion, to take up his Seat in my Mind and Heart, to have reſidence in me by theſe ſo vile and horrible motions

and cogitations: but I deal by him and them, as men do by Thieves that break into houſes at unawares; they give them no abode, but hunt and drive them out again (ſo ſoon as ever they come within the threſhold), with all the ſpeed and power that they can: and therefore the Lord will not account me a Friend unto them, much leſs the Father of them; I ſhall not bear their name, much leſs the burden of them; he will never lay them to my charge to anſwer for them. Secondly, I am reſolved, as long as I live (for ſo long I ſhall be troubled with them) to reſiſt them with all my might. And like as *Jacob* ceaſed not to wreſtle, though his

Gen. 32. 26

his Thigh was bruiſed, till he had the bleſſing: ſo neither will I, till I have got the victory. Thirdly, I know that the Lord will not be angry with me for theſe evil thoughts, which I conſent not to, nor take any pleaſure in, but hate: for, will a tender Mother be angry with the Babe ſhe bears in her Arms, becauſe ſome naughty people fling ſtones at it, hurt it, and make it cry? Nay, will not rather her Bowels yern toward it? Will ſhe not rather hugg it cloſer to her, ſtroak it, kiſs it, and bemoan it? But her anger is toward them that fling ſtones at it, whereby they bruiſed and battered the face of it; ſhe could find in her heart to flye in their face, and to

ſcratch out their eyes that did her Child that harm. Surely then the Lord will not be offended with me, becauſe my Enemies, Satan and the Fleſh, caſt fiery Darts at me, and thereby wound me; for I cannot help it: but his fierce indignation is againſt them, for that they do ſo moleſt me; and he doth and will both pity and help me ſo much the more: for, *as a father pitieth his children, ſo the Lord pitieth them that fear him*: and his affection towards his Children, is infinitely far ſurpaſſing the affection of the tender-heartedſt Mother in the world towards her deareſt Babe: for, *though a Mother could forget the child of her womb; yet would not*

Pſal. 103. 13

Iſa. 49. 15

forget you, ſaith the Lord.

Min. Yet a little more, I pray you let us hear of Satan's deep ſubtilty, and Helliſh policy, in labouring to defeat you of all true comfort here, and of Heaven it ſelf hereafter.

Doubting becauſe of afflictions anſwered.

Con. Sometimes he would needs perſwade me (and my own heart withall is over-greedy, I confeſs, to catch up and ſwallow ſuch poyſoned Morſels) that I am none of God's Children, and that the Lord doth not love me, becauſe I am kept ſo near and bare, and am ſo followed continually with afflictions. I am hardly free at any time from one or other; they are like *Job*'s Meſſengers; while one is ſpeaking to me, before he

hath done his Meſſage fully, there comes in another, ſickneſs, pains, aches, loſſe of friends, goods, good name, outward croſſes and calamities innumerable, beſide the inward affliction of the mind: Oh, that is the greateſt of all; for *a wounded ſpirit who can bear?* A rare thing it is, not to ſee me under ſome one or other of theſe, to keep me down: whereas I ſee the wicked wallow in their wealth, as they do in their wickedneſs; and *Eſau's portion is the fatneſs of the Earth*; they ſwim up to the chin in rivers of Oyl, and *waſh their paths with butter: their breaſts are full of milk, and their bones run full of marrow:* their *faces are covered with fatneſs*, and

Prov. 18. 14.
Gen. 27. 30.
Job 29. 6.
Job 21. 24 & 25. 27
Pſal. 73. 7

and *they have collops in their flank:* yea, *their eyes ſtand out with fatneſs, and they have more than heart can wiſh:* yea, *their* very *heart is fat as greaſe:* they are ſo fat, *ſo luſty and ſtrong*, that they kick up their heels againſt their keeper, and will not know their daily Benefactor, but contemn their Maſter: *They ſay to God, depart from us, for we deſire not the knowledg of thy ways.* *Behold, theſe are the ungodly, who proſper in the world, they encreaſe in riches:* but as for me, poor wretch, *All the day long have I been puniſhed, and chaſtened every morning:* hereupon *my feet were almoſt gone, my ſteps had well nigh ſlipt:* for I began to think, that theſe were God's Dar-

Pſal. 119. 70

Job 21.14

Pſa. 73.12

Pſa. 73.14

Pſal. 73.2

lings, at leaſt my ſelf none of God's beloved ones; *for*
Job 21.9 *the Rod of God is not on them*, but never off from me.

Min. What means do you uſe to be preſerved againſt the violence of this aſſault?

Con. I preſently take ſan-
Pſa. 73.17 ctuary, and ſo am ſafe; *I go into the Sanctuary of God* (and conſult with his Word) *and then I underſtand their end.* I ſee a man may go through a fair City to execution; and contrariwiſe, through a narrow ſtumbling Lane, to a Feaſt or Coronation. I ſee well why it is that the wicked do ſo proſper, and fare ſo well: for, why do men ſet up their Oxen a fatting? Is it not againſt the day of Slaughter? So the
Job 21.13 *Wicked are reſerved to the day*

of

of deſtruction, they ſhall be brought forth unto the day of wrath: the Servants of God are kept at hard Commons, but they have their keeping of free-coſt. *The wicked, which are ſtrangers from the womb*, and none of God's Houſhold, have larger cates, and far better; but they ſhall pay ſweetly for it in the end, when the reckoning comes: So that all things conſidered, I ſee ſmall reaſon why I ſhould hew a ſtumbling-block out of the proſperity of the wicked, to my own overthrow. Secondly, I labour in time of affliction to ſpy out the love of God ſhining unto me through ſome little peep-hole or other: at length I find that even then I love God: hereby I diſcern Pſal. 58. 3.

that he loves me, for ſo he
Pro.8.17. ſaith, *I love them that love me.* And indeed, his love to me, is the cauſe of my love to him; ſo that it is impoſſible for me to love him in the time of my affliction, but he muſt needs love me much more. Thirdly, I conſider that it is for want of wit in a Child, to think that his Father cannot abide him, becauſe when need is, he uſeth the Rod to correct him: for they which are of diſcretion can tell, that the Father loves the Child never the worſe for all that, but the better; yea, this very dealing of God towards me, is an evident token of his love unto me: for, *whom*
Hebr. 12. 6, 7. *the Lord loveth, he chaſtneth; and ſcourgeth every ſon whom he*

he receiveth: if therefore we endure chaſtning, God dealeth with us as with ſons; for what ſon is he whom the father chaſtneth not? So that the Lord cometh to me with fire in the one hand, and water in the other; the fire of affliction to melt out the droſs of my corruptions; and the cooling water of comfort and aſſurance of his favour, to allay the heat thereof, leſt I ſhould be over-molten with heavineſs and ſorrow: but indeed, ſometimes he holds this behind him, that I ſee it not; but I muſt not be ſo unwiſe as to think, becauſe I ſee it not, therefore he hath it not; becauſe I ſee not his love, or at leaſt not ſo as I would, that therefore he loves me not;

not; far be it from me ſo to think, though I am too ready ſo to think in my diſtreſs; but it is my infirmity: for, as verily as he doth afflict me, and I feel it, ſo certainly doth he love me, though I feel it not. Fourthly, I conſider, that this is the * Cup which Chriſt himſelf drank of; he drank it off to the very bottom, which made him cry out of the bitterneſs of it, *My God, my God, why haſt thou forſaken me?* Whereas I do but drink a little of the uppermoſt; but ſeeing Chriſt my Saviour hath begun to me * therein, needs muſt *I* pledg him, though it be but to kiſs the Cup, which is alſo a Cup of God's own tempering, and therefore very good and whole-

* Mat. 26. 39. & 27. 46

* Mat. 20. 23.

wholſome, though not ſo toothſome; he knows all the ingredients perfectly that go into it, and there is not one drop or dram of bitter Aloes in it, more than he ſees muſt needs be put in, or elſe it would do us no good; which alſo is skilfully corrected, and ſweetly qualified with thoſe Heavenly Sweets that far ſurpaſs the Honey-comb, as peace of Conſcience, tranquillity of Mind, patience, and joy, of each a dram, and the hope of Heaven, a marvellous ſweet thing, which it ſelf alone (me-thinks) might well allay the tartneſs and ſharpneſs of affliction: this is my comfort in time of grief, my friend in time of need, my beſt Phyſick in time of ſick-

ſickneſs, and preſent remedy againſt all Maladies; and I dare undertake, that one dram of this, well taken of a ſick man, ſhall do him more good at heart than twenty-pounds-worth of the moſt precious Apothecary's ſtuff. O, it is a moſt ſoveraign Reſtorative, and happy is he that is never without ſome of it in his heart, it is of ſuch ſingular uſe at all times, and upon all occaſions. Now ſeeing afflictions are thus ſweetned to us, properly to ſpeak, they deſerve no worſer name than Bitter-ſweets, whether we reſpect inward diſtreſſes, or outward calamities. Truth indeed, the Lord lays more on ſome, than he doth upon others; and more on us at one

one time, than he doth at another. He ſometimes ſtrikes an heart-vein, when another will not ſerve, and that we cannot bleed well at it, with godly ſorrow; yet this I dare avouch, he never puts us to more pain, than needs muſt for our profit and benefit. Fifthly, I enter into ſerious meditation of the manifold good which cometh by affliction, according to that of the holy Prophet, *It is good for me that I have been afflicted.* Pſal. 119. 71. This is the Phyſick that God doth miniſter to his Servants; and it is both purging-phyſick, and ſtrengthning-phyſick: for the former of theſe, it pleaſes the Lord hereby, ſometimes, to diſcover and bring to our ſight

ſight the diſeaſe of ſome ſin, wherewith we are infected, whereof we had taken no notice before; and then to bring us to humiliation for it, ſo to work the removal thereof: ſometimes he doth hereby prevent ſome ſin whereto he ſees us very ſubject, by purging out the ill humours of ſelf-love, covetouſneſs, pride, luke-warmneſs; which elſe, in time, would break forth into dangerous, yea, incurable diſeaſes: and thus he works a Miracle upon us, turning the Serpent Sin into the Rod
Exod. 4. 4 of Affliction, as *Moſes* his Rod was turned: alas! how ready are we to run out at random after theſe earthly things? to ſet our affections too much upon them, and

to

to be taken up too much with them; to grow not only wanton, but even wild with the things here below? And how eaſie a matter is it for a man to loſe both himſelf and Heaven too, in running up and down in the maze of this ſinful world? which that we may not do, the Lord, that good Shepherd, uſeth his Rod and Staff: when we ſtraggle too far on the pleaſant green paſtures of worldly gains and pleaſures, he fetcheth us in again; then he begins to hamper and ſhackle us with ſundry croſſes, to keep us better within compaſs, to make us mind home better, and to make us better Huſbands for our ſouls, that ſo we may think of him in time

Pſal. 23. 4

of

of adverſity, who had al-
moſt forgotten him in time
of proſperity: ſometimes he
ſees that we truſt to the arm
of fleſh, and lean too much
to ſome outward means, then
by a Croſs he takes it away,
that ſo we might wholly and
only rely on him. Manifold
corruptions, and much filth
of ſin do we gather, by
walking in this dirty world:
the Lord doth uſe the wa-
ters of affliction, as a Bath
to cleanſe and purge us from
thoſe corruptions, in bring-
ing us thereby to a ſight
thereof, and humiliation for
the ſame: in theſe and the
like reſpects, well may affli-
ction be termed God's pur-
ging-phyſick. Sometimes he
alſo uſeth it for ſtrength-
ning-phyſick, when as he
doth

oth a
eir t
ing o
ove, a
or the
he m
he m
d, a
row
ictio
reatl
O ble
doth
think
not, b
me ?
with
needf
and
needf
and
that
for
Sixth

doth afflict his ſervants for their trial, for the ſtrengthening of their faith, patience, love, zeal, holy deſires, &c. for theſe and the like graces, the more they are exerciſed, the more they are confirmed, and the ſtronger they grow; and even inward afflictions of the mind, ſerve greatly to theſe good Ends. O bleſſed Rod of God that doth ſo much good! Did I think the Lord loved me not, becauſe his Rod lay on me? Oh how could I be without it! Surely it is as needful for me, as my Meat and Drink, and much more needful too. * O ſcourge me and launce me here, O Lord, that thou mayeſt ſpare me for evermore hereafter. Sixthly, As touching outward

* *Hic ure, hic ſeca, ut in æternum parcas, Domine* Aug.

ward calamities, I have learned, at length, a little wisdom, by God's Word, for the right demeaning of my ſelf therein; not to look downward, on the ruſhing and roaring ſtreams of miſeries and troubles, which run ſo ſwiftly under me; for then I ſhould be taken with a giddineſs in the head, which would make me think and ſpeak unadviſedly of God's dealing, and my own eſtate; and ſo I ſhould be in hazzard of being drowned and overwhelmed therein: but this I do, I faſten my eyes upon the ſure Stay, by which I am upheld; that is, *God All-ſufficient*; and ſtedfaſtly behold his promiſe in the midſt of all miſeries: thus (I praiſe God) I paſs over many

many a dangerous Deep: *when one deep calleth another, at the noiſe of the water-ſpouts*; when one trouble comes on the neck of another, I paſs over, or wade through, ſafe and ſound. Seventhly, As I deſire to prepare for affliction before it cometh, ſo do I reſolve, in like manner, afore-hand, to hold faſt my aſſurance of the love of God, and ſo to bear it as comfortably as may be, when it ſhall come; obſerving, that it is the work of Satan to make me utterly diſcomfortable in tribulation; that Heaven, our Country, and Holineſs, the way thereto, might both be brought out of credit by any means; that others, beholding my uncomfortableneſs, might

Pſal. 12. 7.

II

4.
18.

might be discouraged from entring, or proceeding in the happy way to life. By the grace of God, Satan shall not make me his scare-crow in the way to Heaven to keep others out; nay rather, by my sweet and light some deportment of my self therein, I will allure others what I may, rather to chuse the way of the Cross, the way to the Kingdom, than for fear of the Cross, to lose and forgo the Kingdom.

Min. It is a good resolution; and sure it is not for any ill-will that the Lord corrects his Children, whether with inward afflictions of mind, or outward of body, friends, children, goods, good name; or howsoever else,

ſe, his love is never the leſs
into them, and he is never
he further from them; and
hough they greatly fear
ometimes, yet they have no
more cauſe to fear, than the
Diſciples had when Chriſt
came walking to them upon
he ſea, thinking that they
had ſeen a Spirit; to whom
our Saviour anſwered, *Be of* Matth. 14
good cheer, it is I; be not a- 26, 27.
fraid. Even ſo, when the
aging winds, and bluſtring
ſtorms of afflictions do cauſe
an Earthquake in our hearts,
the Lord ſends forth a calm
quiet voice, to the comfort
of his children, *It is I, be not*
afraid; which all they may
eaſily hear, that will but lay
their ear to the Word of
God, and liſten thereunto;
for ſo he ſpeaks unto them
there-

might be discouraged from entring, or proceeding in the happy way to life. But the grace of God, Satan shall not make me his scare-crow in the way to Heaven to keep others out; nay rather, by my sweet and light some deportment of my self therein, I will allure others what I may, rather to chuse the way of the Cross, the way to the Kingdom, than for fear of the Cross, to lose and forgo the Kingdom.

Min. It is a good resolution; and sure it is not for any ill-will that the Lord corrects his Children, whether with inward afflictions of mind, or outward of body, friends, children, goods, good name; or howsoever else,

lſe, his love is never the leſs
nto them, and he is never
he further from them; and
hough they greatly fear
ometimes, yet they have no
more cauſe to fear, than the
Diſciples had when Chriſt
ame walking to them upon
he ſea, thinking that they
had ſeen a Spirit; to whom
our Saviour anſwered, *Be of*
good cheer, it is I; be not a-
fraid. Even ſo, when the
aging winds, and bluſtring
ſtorms of afflictions do cauſe
an Earthquake in our hearts,
the Lord ſends forth a calm
quiet voice, to the comfort
of his children, *It is I, be not*
afraid; which all they may
eaſily hear, that will but lay
their ear to the Word of
God, and liſten thereunto;
for ſo he ſpeaks unto them
there-

Matth. 14
26, 27.

therein. Now if there b
any other matter that trou-
bles your mind, alledg it, i
you will, for concluſion o
all, leſt I be alſo one of then
that trouble you.

Doubting proceeding from fear of death, anſwered.

Con. Why then, if you think good, we will end with that, that ſhall end our lives, namely, Death. greatly fear ſometimes that I am not as I ſhould be, be-cauſe I find in my ſelf ſuch ſtrugling with the thoughts of Death, and that I am ſo afraid, yea, and unwilling to dye.

Min. How do you to re-pel & overcome this aſſault?

Con. Firſt, I conſider, that they which are truly in Chriſt by faith, and living-members of him, may have, and have all of them ſome fear of death

leath for all that, though it
an do them no harm: like
man that ſeeth the ſting of
Serpent plucked out before
is eyes, and therefore knows
t cannot hurt him, yet hath
ome fearfulneſs in him to
andle it, and put it into his
oſome, becauſe of that na-
ural enmity and antipathy
hat is between him and it:
he ſting of death is ſin, which 1 Cor. 15. 56
hriſt hath pluckt out, in
eing made ſin for us, and 2 Cor. 5. 21
atisfying fully for it: ſo that
vell may we ſay, *O death*, 1 Cor. 15. 55.
here is thy ſting? And yet
ve are afraid of the very
ooks of death, but more a-
raid to come nigh it, be-
auſe we naturally hate
eath: this therefore is no
ood reaſon to make me
hink my ſelf none of Chriſt's,

becauſe I have ſome fear of death; no more than it is to prove a man no man, or reaſonable Creature, becauſe he is loath to put a Snake in his boſom, when the ſting is pluckt out. Secondly, I take up ſuch meditations as may make me better and more familiarly acquainted with Death, and may make me better conceited of it, and to take better like to it: As firſt, That it is the common
Heb. 9. 27 lot of all the ſons of *Adam*, none exempted, no, not the Worthies of the World, and holy Patriarchs; and ſhould I then deſire to be exempted? Death hath his warrant to take hold of every ſinner; therefore none can be ſpa-
Ro. 3. 23. red, for *all have ſinned*: but before he comes himſelf, he ſends

ſends forth many Summons to warn men to appear at Court before God: Every ach, pain, ſickneſs, faintneſs, wearineſs; yea, every wrinkle, or gray hair, or dead corps, is Death's Summons to warn our appearance: but becauſe we are too regardleſs, and make too light hereof, at length he comes perſonally with a ſpecial Writ from the Moſt High and Mighty Monarch of all the World, with a *Capias corpus*, firſt for one, and then for another, and at laſt for us all. Now whereas, becauſe of this neceſſity of death, many take care how to do, when Death comes, I will chiefly take care how to do do before it comes: for if I live well, I ſhall be ſure to dye well:

this ſhall be therefore my chiefeſt care, how to live well. Again, I labour to pluck away that grim and ghaſtly vizard of the Curſe which Death hath upon it, and to look at it through Chriſt, and then behold it hath a lovely countenance, and friendly look, ready prepared, as the Groom of Gods Chamber, kindly to embrace me, & to bring me into Gods preſence. And what is Death elſe to the faithful, but as *the valley of Achor, the door of hope*, to give entrance to their ſouls into the Paradiſe of God where are joys unſpeakable, raviſhing the heart, and pleaſures at his right hand for evermore? And what is the Grave but a mould wherein the Lord caſts our Bodies into

Hoſ. 2. 15.

to a new form, making them incorruptible, which before were corruptible? ſo *change our vile bodies, that they may be faſhioned like the glorious body of his Son.* What is life but a wearisome way, and death to the godly but a comfortable home? Should the faint and weary Traveller be loath to draw near home? What is life but a toilſome labour; & death to the righteous but a ſweet reſt & ſleep? Should reſt be unacceptable, or ſleep unwelcome to a toiled labourer? What is that which doth diſrobe the faithful of all the baſe rags of ſin and miſery, and clothes them with the moſt ſumptuous garments of perfect righteouſneſs, glory, and immortality? is it not death? Who would

Phil. 3. 21

not be contented to be ſtripped naked of beggarly robes, that ſo he might be apparelled with gorgeous attire? Thus then, though I ſee ſome reaſons why I might deſire to live long, yet I ſee more reaſons why I might much better deſire to dye ſoon, but none at all why I ſhould be
2 Cor. 5. 8, 9. unwilling to dye, *to be preſent with the Lord:* for, *whilſt we are at home in the body*, we are abſent from him, and as it were in priſon. The Body is the priſon of the Soul, & the Earth of the Body: as we muſt not break priſon (for that is greatly diſpleaſing to the Lord), ſo when the priſon-door is ſet open to us by authority (as when Death is ſent unto us, he comes with authority) we ſhould very gladly

gladly and willingly depart, yea, & go forth singing, with old father *Simeon* (a *Nunc dimittis*), *Lord, now lettest thou thy servant depart in peace.* Lu. 2.29.

Upon these and the like metations of death, I find in myself some willingness to dye: and that I may be still more willing, I labour to have my thoughts more and more taken up therewith, and at least once a day to look him in the face, that I may be still better acquainted with him; for the more acquaintance I have with Death, the more friendship shall I find at his hands when he comes to apprehend me? And on whom doth he look so sowr and grim, as on them that are strangers to him, and he to them? And as every day I hold it a point of

wiſdom to get ſome further acquaintance with Death, ſo eſpecially upon the occaſion of ſickneſs; for every ſickneſs is a little death. I therefore endeavour ſo todye often, by making good uſe of every fit of ſickneſs, that I may once at the laſt dye well; that ſo when my departing ſhall come, it may be a ſweet and acceptable ſacrifice to the Lord; whether it be a burnt-offering, by the violent death of Martyrdom; or at leaſt a peace-offering, by a natural death; I deſire that it may be a free-wil offring, not wrung from me perforce, but freely ſurrendred into *the hands of God, a faithful Creator*; and if my life be willingly offered (which I deſire from my heart it may be, and therfore know

1Pet.4.19

it

it ſhall be), then ſhall it be well and favourably accepted: for, *precious in the ſight of the Lord, is the death of his Saints.* Pſal. 119, 15.

Min. The Lord hath given you good wiſdom to diſcover and put to flight theſe forces and aſſaults of Satan, the deadly Enemy of all the ſeed of man, but eſpecially, of *the ſeed of the Woman*, the Church. Rev. 12. 17

I ſee you are endowed with ſome good skill to diſpel the groſs thick clouds of doubting, wherby the Devil laboureth to overcaſt your Evidences, that either you ſhould not ſee them at all, or elſe very dimly, with little comfort. *Thanks*, therefore, *be unto God for his unſpeakable gift.* 2 Cor. 9. 15. But what if you could find none of the ſigns

of ſalvation in you at all, which you have alledged to me, how then?

Con. Time was when I had not any one of them,& then I was in the eſtate of damnation, though I thought my ſelf in as good an eſtate as the beſt, and the Devil then perſwaded me ſo too (though ſince he hath changed his note; for he muſt needs go againſt the truth, or elſe he is not himſelf): yet ſince I ſee that if I had dyed in that eſtate, I had without all fail gone head-long into hell: and in the ſelf-ſame caſe are all they which have none of thoſe ſigns in them. St. *Peter* puts a queſtion to them, wch puts all ſuch to ſilence, and makes them ſpeechleſs now; but what will it do hereafter then?

then? *Where ſhall the ungodly and* impenitent *ſinner appear?* Let the braveſt mind, the proudeſt, the ſtouteſt ſtomack of them all, anſwer it if he can: alas, alas, poor wretches! they can none of them anſwer it. 1 Pet. 4. 18.

Min. They which have not one of the ſigns of ſalvation in them, are in a wocaſe indeed: but what if a man can find but one ſign in him, and not all?

Con. He that can find but one of theſe true ſigns in him, hath cauſe of comfort: for though there be but one good Apple growing upon a Tree, it proves both that there is life in that Tree, and that it is not a chok-pear, or crab-ſtock, but a good Tree: but in truth, where there is

one

one of these signs of salvation in a man, there they are all, in some poor measure, though he do not so sensibly and evidently perceive all alike.

Min. It rejoiceth me much a little to find you so well provided for the Lord. This happy estate that you are in! for nothing now can come amiss to you; come life, come death, you are the Lord's.

1 Thes. 2. 16, 17. *Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and given us everlasting consolation, and good hope through grace, comfort your heart, and stablish you in every good word & work, & preserve you to that*

1 Pet 1. 4. *inheritance which is incorruptible, reserved in heaven for us.*

Con. Even so Lord Jesus. Amen, Amen.

FINIS.